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River scene, Yorkshire

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SEND TO THE EDITOR: 17 WALNUT CLOSE, EPSOM, SURREY, ENGLAND

Cover Picture

The River Nidd, Knaresborough, Yorkshire, England

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THE SOVEREIGN RULER

**Sovereign Ruler of the skies,
Ever gracious, ever wise,
All my times are in Thy hand,
All events at Thy command.**

**His decree, who form'd the earth,
Fix'd my first and second birth;
Parents, native place, and time,
All appointed were by Him.**

**He that form'd me in the womb,
He shall guide me to the tomb;
All my times shall ever be
Order'd by His wise decree.**

**Times of sickness, times of health,
Times of penury and wealth;
Times of trial and of grief,
Times of triumph and relief.**

**Times the Tempter's power to prove,
Times to taste a Saviour's love;
All must come, and last, and end,
As shall please my heavenly Friend.**

—John Ryland

Drama of American Indian: His Potential, His Future

By Spencer W. Kimball

of the Council of the Twelve

★ May I present a human drama composed of several acts and a number of scenes.

The time: yesterday, today, and tomorrow. The place: the world. The performers: flesh and blood and spirit people, awakening from the centuries' long sleep of their ancestors.

There he is running like the wind, this little Indian boy of the Navajo tribe, barefoot, hatless, long hair in flight, in worn overalls and ragged shirt, his face brown, not only by the Arizona sun and wind, but from his parents, themselves brown-skinned.

Barry and his little brother and sisters are a lively group, playing around the rock, pole, and dirt hogan. As we approach they scamper to cover in the hogan. Timidly in the doorway he peeks out as we approach. The Begays, sitting on the dirt floor, are eating their meal.

There is a leg of mutton. There is fry

bread. There are no spoons nor forks. There is no milk; they have no cow. There is no salad; they have no garden. Their fare is scant.

Barry is seven. His little brother has no clothes on his little brown body. The little sisters have long, full skirts like their mother's, some silver coins sewed to their blouses.

The mother wears a worn, purple, velveteen skirt, reaching nearly to her ankles and a waist of greenish hue. Out here styles change slowly if at all. Her shoes are high-laced ones, her hair in a bob at the back tied with

white wool yarn. The father is thin and tall. He wears his curled-up hat even while he eats. They are not demonstrative, but it is evident that pride and affection are in these humble quarters.

A few days pass. It is bright and summery. Barry Begay is herding the few sheep. There is little fat on their



bones, for this pasture is overgrazed and is dry and dusty. The scraggly dog also shows malnutrition. But as he barks and bites hind legs, the woolly animals heed direction. The little boy has a man's responsibility, for there are coyotes and other predatory animals also starving in this barren valley, and the sheep are precious. The lamb furnishes meat for the table; the pelt covers the cold ground in their hogan, being at once rug, chair, bed, cover. The fleece is sold at the trading post or saved to cord and spin and weave into rugs to exchange for flour, cloth and food.

Under the shade of the lone cedar tree, Mother Begay, an expert in her field, sits on the ground and laboriously works into an intricate design the yarns she has dyed in brilliant colours.

Two years have passed. Nine-year-old Barry may now go to the new government school only three miles away. How they want education for their children! Little Susie can now herd the sheep and drive away the predatory thieves. John Begay hitches up the hungry-looking horses to the light spring wagon; and they all drive to the school near the trading post, the mother and the children sitting on the floor, the father driving. For Barry it will be a long walk, and at times the wind will be merciless, the sun will beat down like a blowtorch, and the snow will be wet and freezing; but loving parents, ambitious to give their children what they never had, and a starry-eyed little boy are determined to make the effort.

A year has passed eventfully. It is a summer day, and the wind in whirling cones picks up trash and tumbleweeds and dances across the valley. Two fair and well-groomed young men are walking toward the hogan. Father Begay is fixing his wagon, and Mother Begay sits under the gnarled, weathered cedar, weaving her blanket.

"Yatehee," they say in greeting as they wipe the sweat from their brows and introduce themselves as missionaries for The Church of Jesus Christ of Latter-day Saints. The Begays have heard about the elders whom they called **gamalii**. They become interested as they listen. From the briefcase comes a little black book, and in spite of the Navajo-English language barrier, John and Mary Begay seemed to understand that the book was a history of their "old people" back for ages. It seemed that the spirit which accompanied the strange mixture of words and signs was like a "familiar spirit." Curiosity, genuine interest, and the pleasing personalities of the teenage ministers brought about many hours of learning, and then one day it happened. The Begay family members were baptised in the little pond some distance away, and when they had returned to the hogan, the young men laid their hands on their heads and conferred upon each the Holy Ghost. The Begays were members of the far-



A boy discusses his trip to the Mormon home.

away Salt Lake City church, in which they now had confidence and a warm feeling of belonging.

Barry is 10 years old now, husky, laughing, running, and joking. He is summer-herding the sheep. The missionaries have announced a fantastic programme. Barry may go to faraway Utah and live in a good home, attend a superior school, and be given advantages not afforded on the reservation. "Unthinkable," his parents feel at first, to send their little boy so far away for so long a time, but the Littlehorse family had spent one season in the beet fields up there and glowingly told of that promised land of prosperity and opportunity. Convinced it was for Barry's good, they agreed.

When the time came, all the family

went in the wagon to the point of assembly, a day's journey away, and, with few tears but pounding hearts, placed their loved boy on the big bus with about 30 other little Indian boys and girls. They stoically stood like statues until the bus disappeared over the distant horizon.

The hogan was a little empty without Barry, but opportunity would come to him. The chaperones on the bus were pleasant and tender, the bus driver was kindly, and their faith in their new Mormon brothers and sisters sustained them.

A few days later the Begays received at the trading post a fat letter from the Smiths, the foster family where Barry

had become a loved member, telling the intriguing story of how the bus had been met by interested case workers, former missionaries who loved the Indian people, how he had been shingled by a kindly volunteer barber, bathed and shampooed by other friendly volunteer men, and then had been examined by dentists and doctors and interested and concerned nurses, all of whom freely gave their time without compensation. The letter told then of a loving family driving to their comfortable home far away—how he had immediately found real companionship in a white brother his own age. The letter told of Barry's timidity and silence at first and then of his blossoming out when he felt the warmth in his new home and family. And there was a picture of Barry. He was in new over-

alls and shirt and seemed happy.

Now Barry has been home for two summers and eagerly returned to Utah each August. The Begay family themselves are on the big bus headed northward. They locate the Smith family home, and what a joy to these good



An Indian boy speaks in Sacramento Meeting.

parents as they find Barry sharing a pleasant room with Sammy. They visit the school, and Barry and Sammy come to meet them—white and brown, arms about each other. What an exultant moment! Embraces, tears, affection, pride. Barry is clean and neat, his eyes sparkling. It is evident he is well accepted here. The teacher comes to greet them, and there is warmth and

friendliness.

The Begays attend the Sunday services with the foster family. They are a little fearful of all these sophisticated folks but are soon at ease, and many come to greet them. In the Sunday School there are two or three hundred people, all Mormons like themselves. Two young people give extemporaneous talks, one a little white girl and the other their own Barry. He stands up and speaks up in good English, and their pride knows no bounds. The sacrament is administered, and, with nine other boys about the same size, Barry, a deacon, carries the plate with the broken bread, then the tray with the little paper cups of water blessed by two larger boys, one of them also an Indian.

What a new world the Begays have now entered! What a world of opportunity for their firstborn. They will try to get their little girls also in the programme. They return home at peace, knowing their son is in good hands.

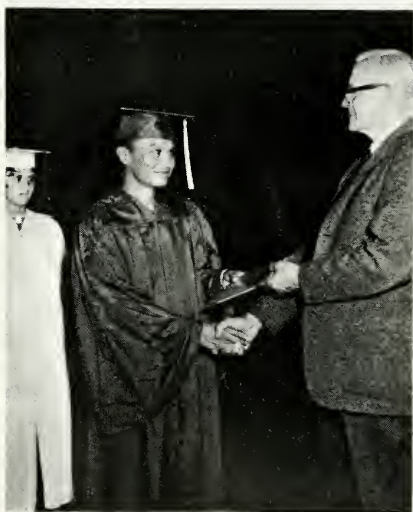
Eventful, full years have passed. It



The basketball player.

is graduation night, and Barry and his friend-brother are in cap and gown and in the line to receive high school diplomas. His foster family are as proud of Barry as of their own son. Barry has been president of his class, presiding over white and red. He was swift and strong and accurate on the ward basketball team. He has participated in every activity of the school, Church, and community.

Another year is history. Two young nineteen-year-olds, one red and one white, are driving a car on the Indian reservation. They approach a cluster of hogans and spend the day among the families. The white companion sits quietly, adding a thought now and then; but the Indian elder—for he now holds the highest priesthood known to man — can speak two languages fluently. He knows these people's thinking processes, their idioms and expressions, their reactions. He is educated and inspires confidence.



Graduation from high school.

We enter a new chapel on the

reservation and hear a chatter which is unintelligible. Why such a noise on this weekday morning? We open the door and see about 10 young missionaries in a semicircle and Barry, the expert, as instructor. He is drilling them in Navajo so that they may better reach the understanding of the Indians on the reservation. He gives them a word. In unison they repeat it over and over. He corrects their pronunciation. He gives them a sentence, and they respond individually and as a group hundreds of times. A couple of intense hours and they take a breather, then are at it again. Their sounds must be near perfect. From Monday to Saturday they drill, then return to proselyting for three weeks using that which they have learned, and they note that the Navajos listen more intently now. Another week of drilling, then three weeks putting to use that which they have learned. Oh, how the Indians drink in the Gospel message as it comes flowing clearly and distinctly from Elder Begay and his companions. The baptisms increase, and the branches grow.

Two years have flown by as by magic. Elder Begay says farewell to his fellow missionaries, stops a few days at the Begay home to ruffle his hair, put on his old overalls, run with the dog, tend the sheep, and to tell his loved folks more about the glorious message he has learned—and of the beautiful, talented Indian girl he met at the university, and of her concurrent mission in the Northern Indian Mission, and of his growing romantic interest in her. As he returns to college, the wise and generous tribe gives him a scholarship, making his further education a certainty. There is pride and heartache, loneliness and joy as the Begays wave at the northbound bus heading for Provo, Utah.

Time flies on wings of lightning. We are now in a beautiful temple dedicat-

ed in "holiness to the Lord." The room is large, modest, exquisite. The tan rug helps keep a sacred quietness. In the centre is the altar tastefully upholstered. Many people are here in white, for they, with Barry and the returned lady missionary Gladys, also have previously secured their holy endowments in the temple. The many witnesses are both Indian and non-Indian.

Four parents are here, exultant: the foster parents, the Smiths, so kind and generous; and there, miracle of miracles, are John and Mary Begay. The years and the associations have made some changes. They are older now. His long bobbed hair of years ago is short. He has been wearing a suit; his shoes have been shined and his clothes pressed. There he sits, tall and dark and handsome in his white temple clothes—robes appearing to be even whiter in contrast with his ruddy, happy, smiling face. And there sits Mary. Though she still loves her beads and turquoise, her silver and her velveteen, she now modernises and styles her hair and dresses. And there she sits smiling, wondering, expectant, and happy beyond expression. Today she is to be sealed for all eternity to this stalwart husband with whom she has shared joy and pain, hardship and privilege, wind and weather; and she will be his loved wife for endless ages. How glad she was that the Mormon elders found her long ago weaving under that gnarled cedar! These new Gospel truths are even more beautiful now.

And here we are in the house of the Lord, and with the eternal priceless keys of the priesthood, I am performing these holy ordinances. What a beautiful couple they are as tall, stalwart, intelligent Barry and his bright-eyed sweetheart Gladys stand admiring each other, then kneel and are sealed for all eternity! She wipes a

tear, and his eyes are glistening. These and the tears from others around the room are not white tears or red tears for tears are not white tears or red tears, for tears are colourless, but impressive tears as they roll down both brown faces and white.

And now John and Mary come to the altar. Ah! What joy! What satisfaction! What accomplishment! A long looked-for and awaited privilege is finally here. They kneel at the altar. The faces, which were near expressionless that first time we saw them, are now beaming. There is a new light in those eyes. In their white temple clothing, they look heavenly. And through the impressive priesthood ceremony, Mary becomes the wife of John for all eternity. These tears are quiet, happy tears. There are, you know, tears of ecstasy and joy, and these were of that holy kind.

Now John and Mary and Barry and his brother and sisters, all in white, become a tightly sealed eternal family. The guests are embracing them, and happy faces respond to kindly congratulations.

The today is gone; tomorrow dawns. More years pass on. We are on the university campus. The organ is playing a staccato march. A long double line of people in dark gowns, some adorned with bright colours and all with tasseled caps, march from the gathering field to the auditorium. The main body of the house is occupied by the graduates, the sidelines by relatives and friends. I peer about for certain faces. Ah yes, they are there on the sixth row, and the Begay parents are beaming. By them is Gladys with two little ones by her side and a baby in her arms. The marching lines are punctuated with darker faces. Yes, there is an Indian graduate, and there, and there, and there. How rewarding! And there is Barry. How handsome he is, and poised! Our pride is boundless.



A graduation from college.

And now the president of the university is awarding the doctor's degrees. When the name "Barry Begay" is spoken, my heart jumps. Barry Begay with a doctor's degree! Our Barry Begay with a Ph.D! **Our Barry Begay!** All our efforts, our disappointments, our worries, our battles with contending forces, all our waiting and striving and praying! Our dreams are coming true! John, Mary, and Gladys modestly wait their turn to express pride and affection to their Dr. Barry Begay.

The scene changes to the "Hole in the Rock" at the Red Haystacks Cliffs at Window Rock. Several years have passed. We enter the little "Pentagon" in little "Washington," and at his desk in a most vital position is tribal councilman Barry Begay, tall and handsome and wielding a powerful influence among his people. Because of him and his fellow workers, the Indians now ride in better cars on safer highways to better homes. There are lights and water and telephones and radio and TV. Their sick and afflicted are treated

in modern, well-equipped hospitals, and Indian nurses attend the patients for whom Indian doctors prescribe and on whom they operate. Tribal funds derived from gas, oil, coal, and timber guarantee every Indian child schooling through college. The former powwows are now fairs—dignified, colourful, impressive, national attractions. The Indians are experts on the farm, on the grazing lands, in the silversmith shop. Indian teachers train the little ones; Indian lawyers look after legal matters. Trained Indians are prominent in office, industry, business, government, and on college faculties. There are Indian governors, senators, and impressive and influential laymen.

The scene changes and years pass. It is the Sabbath, and stake conference is in session. The great congregation is mostly Indian. The one-hundred-voice choir is of dark-skinned folk, though they are now much lighter. They have long been delightful. It is 10 a.m. General Authorities from Salt Lake City are on the stand. The high council and the bishoprics, largely Indian, sit on the stand of the newly completed stake and ward building. Here is dignity and impressiveness. Three thousand eyes and an equal num-

ber of ears are focused on the impressive man who rises to the pulpit and opens the stake conference. It is Pres. Barry Begay, former bishop, called Doctor Begay at the little "Pentagon" who preaches such a profound sermon to his people. His children are all being well trained. His son Barry, Jr., is on a mission in Bolivia.

It is President Begay, Doctor Begay, Brother Begay, Elder Begay who administers to the sick in the hospital, preaches funeral sermons, assists people with their marital, moral, financial problems. It is our Barry Begay, a little boy who is now a big man.

Barry Begay is typical. There are thousands of Barrys. They are of many tribes from New York to San Diego, and from Alaska to Florida, and from the isles of the sea. They are of numerous tribes and of many languages and dialects. They are coming from Cardston and Bemidji, from Blackfoot and Hopi-land, from South America and Mexico. They are coming to training in schools and Church, growing in wisdom and coming into their own, learning the best of the white man's culture and retaining the best of their own.

JUSTICE

Justice is "Rendering to every one his due, right or dessert." To be just, then, one must of necessity be honest, fair, and impartial; he will be respectful and reverential. It is impossible for a man to be just and at the same time be disrespectful or irreverent; for when disrespectful or irreverent, he is unjust in not giving respect and reverence where they are merited.

All the teachings of the Church cry out against injustice, and her condemnation is most severe upon him who oppresses his brother.

—President David O. McKay

' . . . They Would Be Strong'

by Franklin D. Richards

Assistant to the Council of the Twelve

★ During the early history of the Church the Lord, in revelations to the Prophet Joseph Smith, explained that the fullness of His gospel would be restored and that it would be proclaimed by the weak and simple unto the ends of the world, and before kings and rulers (D. & C. 1:23), that He required their heart and a willing mind, and that they should not weary in well-doing. (D. & C. 64:33-34.)

And inasmuch as they are humble, they would be made strong, and blessed from on high, and receive knowledge from time to time.

They would have power to lay the foundation of this Church and to bring it forth out of obscurity and out of darkness. (D. & C. 1:28, 30.)

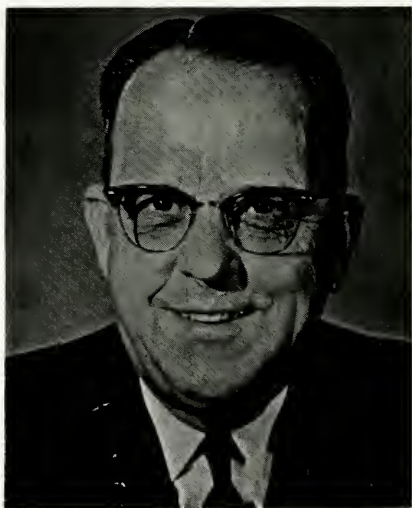
In these revelations the Lord explained His use of weak and simple

instruments to proclaim His gospel. However, He gave them commandments that they might possess understanding and knowledge, receive power and become strong, thereby qualifying themselves to be effective servants.

The Prophet Joseph Smith is the chief example. He was weak insofar as the learning of men is concerned; but because he was humble, obedient, and possessed a willing mind, he became a mighty and strong leader and witness of the divinity of our Lord and Saviour Jesus Christ.

In all ages this has been the pattern for those who would succeed in the work of the ministry: humility, prayer, dedication, and a desire and willingness to learn the will of the Lord.

With the development and applica-



tion of these qualities come knowledge, power, and strength.

Membership in The Church of Jesus Christ of Latter-day Saints provides many opportunities to participate in the building of the kingdom of God, and what a great privilege this is. We should, therefore, have an impelling desire to be humble and become strong, that we might be worthy and able instruments — strong spiritually, morally, mentally, physically, financially, and in every other way.

President McKay has told us that the purpose of the Gospel is to change men's lives, to make bad men good and good men better, and to change human nature. The great joy received in missionary work is to witness the change that comes into the lives of converts as they learn these eternal truths and apply them in their lives.

Spiritual food is as essential as material food, and yet many are starving themselves spiritually.

In this latter day the Lord has confirmed that His "Spirit is sent forth into the world to enlighten the humble and contrite. . . ." (D. & C. 136:33.)

How do we receive this enlightenment? We must, of course, be humble, but we have also been instructed to "seek . . . diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D. & C. 88:118.)

Let us remember that the best books include The Bible, The Book of Mormon, The Doctrine and Covenants, and The Pearl of Great Price, as they contain the words of the Lord to His children.

In our studies we should also recognise the value of prayer and being submissive to inspiration from the Holy Ghost. The Holy Ghost is a great teacher and revealer of truth and will quicken our minds. Everyone who has received the Holy Ghost has the privilege of this source of enlighten-

ment, providing he is living in such a way as to be in tune with the Spirit.

The Saviour explained to the Prophet Joseph that "the glory of God is intelligence, or in other words, light and truth" (D. & C. 93:36); that "it is impossible for a man to be saved in ignorance" (D. & C. 131:6); and that "whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection." (D. & C. 130:18.)

The path is clearly defined—to seek diligently words of wisdom out of the best books by study and faith. Let us resolve today to study regularly the four standard works of the Church and other good books.

We are told that as we are humble and do this, we will be endowed with power and receive growth and development, great joy and happiness.

This is the path to spiritual, moral, and mental power and strength.

One of the outstanding blessings of this earth life is to obtain a body for our spirit to inhabit. Lucifer's great punishment was that he should not possess a body.

In writing to the Corinthian Saints, the Apostle Paul said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:16-17.)

Inasmuch as our bodies are the abodes of our spirits, the offspring of God, we should make certain that we do not defile them. To this end the Lord has given us a specific Word of Wisdom by revelation.

This principle was given with a "promise," adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints." (D. & C. 89:3.) It contains a promise that "all saints who remember to keep and do these sayings, . . . shall receive

health in their navel and marrow to their bones;

"And shall find wisdom and great treasures of knowledge, even hidden treasures;

"And shall run and not be weary, and shall walk and not faint." (D. & C. 89:18-20.)

The Word of Wisdom is a basic law, and those who live the law will be strengthened in body and in mind.

We frequently refer to the Gospel as "the gospel of work." This principle incorporates the necessity of sustaining ourselves and our families. To properly fulfill this requirement in this day, we must be financially responsible or strong. Being strong financially does not necessarily mean being wealthy with earthly possessions; it means possessing sufficient to meet our requirements and living within our income rather than overextending ourselves.

In modern revelation the Lord has given us these commandments: "Behold, it is said in my laws, or forbidden, to get in debt to thine enemies." (D. & C. 64:27.) "And again, verily I say unto you, concerning your debts—behold it is my will that you shall pay all your debts." (D. & C. 104:78.)

President Brigham Young repeatedly counselled the Saints to get out of debt and stay out of debt. Other Latter-day prophets have given similar counsel. President Joseph F. Smith told the Saints, "Get out of debt and keep out of debt, and then you will be financially as well as spiritually free."

President Heber J. Grant said in one of his sermons, "If there is any one thing that will bring peace and contentment into the human heart, and into the family, it is to live within our means; and if there is one thing that is grinding, and discouraging and disheartening, it is to have debts and obligations that one cannot meet." (Relief Society Magazine, Vol. 19, page 302.)

Personal financial weaknesses come about primarily by unwise use of credit and obligating ourselves for more than we receive. This frequently brings about bankruptcy, and unfortunately, bankruptcies have greatly increased during the last few years.

Many business failures are likewise the result of overextension and inability to finance the enterprise properly.

I counsel you to get out of debt and stay out of debt, and if it is necessary to use credit, use it wisely and sparingly. Financial strength is realised by keeping God's commandments, one of which is the payment of an honest tithe, and by developing habits of work, thrift, and living within one's income.

We should consistently study the Gospel, as it teaches us in simple terms how to develop this strength. These Gospel principles are eternal. As we apply them in our lives, we are able to meet our challenges with purpose, faith, and vision, as did our forebears, and become strong instruments in the hands of the Lord in building the kingdom. Yes, as we do our part, the Lord will make us equal to the tasks that lie ahead.



Missionary Movement Opened 130 Years Ago in England

★ The arrival of the first Mormon missionaries to England on July 20, 1837—130 years ago in July of this year—is significant not only to Great Britain but to all the world.

It signaled the opening of the missionary movement, and in that movement men and women from all walks of life were engulfed in a Gospel so encompassing, that even they didn't realise the opportunities and blessings it afforded them when they embraced it.

The faithfulness, testimony and endurance of Elders Heber C. Kimball, Joseph Fielding, Willard Richards and other missionaries who came with them to England is evident in their writings. To rekindle this love and devotion, excerpts as they wrote them in their journals follow:

★ ★ ★

From **Joseph Fielding's Journal**:
" . . . On the thirteenth of June Elders

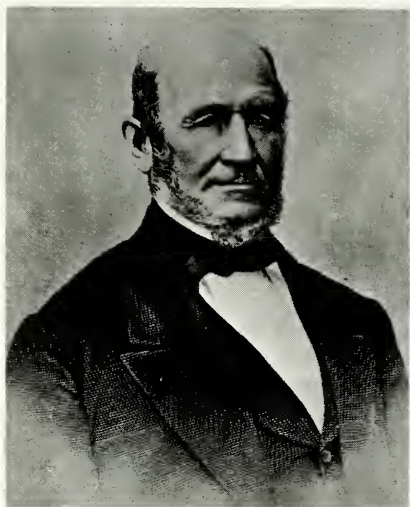
Heber C. Kimball and Elder Orson Hyde, two of the twelve, Elder Willard Richards and myself having been set apart by the Presidency for that purpose, left Kirtland for New York, there to meet Elder John Goodson, Elder Isaac Russel and Brother John Snyder, then Priest, and thence to start for England. We came to N.Y. on the 22nd, found our Brethren, and expected to sail on the 24th, but the ship was too full to take us, and we were obliged to wait until the 1st of July. We found it was for our good that we had to wait. We were kindly accommodated by Elder Elijah Fordham. We humbled ourselves before the Lord together, got more into one Spirit, and were far better prepared to enter upon our long journey. We paid our fares [fares], got in our stuff and set sail on the 1st of July in the large Packet Ship, Garrick, in company with the ship South America. Between the two there were considerable bets made as to which should reach Liverpool first. We started with a steady fair wind, the weather very warm . . .

"After we had sailed, 2 or 3 days, the weather became cold, and we were obliged to put on our cloaks, but the wind continued fair and good so that we got on our way pretty rapidly. During the night and sometimes during the day we lost the other ship, but saw her from time to time all the way.

"We could say but little to the Company on board; those in the cabin, generally, spent their time in reveling and drunkenness . . .

"Brother Kimball rebuked the fever in a little child which was in a very low way. It soon got quite well. This was not known to any but the parents. Brother Hyde preached once on board, spoke of the Promise to Abraham and his seed, etc., but there appeared no desire to hear or understand. We would often lay in our berths and converse, and encourage each other. Sometimes the Lord would give us dreams, etc.

Brother Hyde dreamed that he was reaping with others in a large field of wheat which was remarkably fine and good. He thought it was too large a crop for the wheat to be good, but on rubbing some in his hand found it was very good. There was so much of it that in laying it down he found it made one continued row. He said there would not be room in the barn; they would have to stack it in the field or out of doors.



HEBER C. KIMBALL
... called by Prophet

"As I was almost constantly praying the Lord to prepare my Brethren to receive our Message, especially my brother James [Fielding] to whom I expected to go first, I dreamed of him, but all appeared gloomy and uncomfortable . . .

"Our passage was pretty free from Storms and Sickness, and was expeditious. We arrived at Liverpool . . . in

a little more than 18 days, not ten minutes before the South America, on Wednesday. We took lodging at Widow Norman's in Union Street, where we stayed till Saturday. We did not think of beginning our work in that place, but as I had a Brother in Preston, it was concluded that we should proceed thither, 31 miles. On the next Saturday, therefore, we left Liverpool for Preston, where we arrived after a very pleasant ride at half past 3 p.m. When we had alighted from the coach, (A Parliamentary Election being to take place on the Monday following) and were part of us standing on the Causway while others were seeking lodging, a large Flag was hoisted out at a window over their heads, with this inscription in large letters: TRUTH SHALL PREVAIL. This we took as from the Lord; this is our Motto; Truth shall prevail. My Brethren procured comfortable private lodging, and I for a time lodged with my Brother. The next morning we attended his chapel, and he proposed that we should occupy the Pulpit at 2 p.m., at which time Bro. Kimball opened the Meeting and first introduced the Fullness of the Everlasting Gospel in England, after which Bro. Hyde spoke. As my Brother had previously read to his Congregation a letter which we had sent from Canada, they were much interested. It appeared that Brother [James] had raised their expectations very high by said letters. There were many of them sincere and willing to know the Truth. The Pulpit was offered for the evening; Brother Goodson preached and I bore my Testimony after him. The people were deeply impressed. My Brother again offered his Chapel for Wednesday, but did not seem to receive our Testimony himself, and before Wednesday he began to wish he had not been so liberal. As he did not fall in with us, he did not wish his people should, and he could see it had taken hold of them. . . ."

From **Intimate Disciple, A Portrait of Willard Richards** by Claire Noall, published by the University of Utah Press, 1957: "At six o'clock in the morning, July 30, 1837, in Preston, England, the sun shone for Willard with a special gleam through the beeches and long-branched sycamores on the broad bank of the River Ribble. The Mormon missionaries had gathered to baptize nine converts. The seven men had been in England only ten days, and yet these conversions had occurred.

"The river ran wide and deep past the southern edge of Preston. The tide from the Irish sea had further widened the flow, pushing it farther up the steep and grassy banks. The field of grass on both the near and the far side of the river was broken by clumps of trees, some growing on the very verge of the stream.

"Willard observed that for once the factories' sooted chimney had not sullied the atmosphere. A fresh breeze, culling inland, was rippling the tidal waters, while the wind carried to the missionaries some of the remarks of the multitude, over a thousand persons, it seemed, who had come to watch the first Mormon baptisms in England.

"One man within earshot of Willard exclaimed in disgust, 'How can these people apostatize for those wretched eylders?'

"'One of 'em's stepping down, he' is,' said the man's friend, with contempt.

"'George Watt, dost mean?' a third person indignantly broken in. 'T' numskull. Who'd a-thought he'd entangle 'isself with these Mormon blasphemers?'

" 'E's lost 'is senses 'e 'as,' said

the first man, 'leaving Vauxhall for the market place.'

"The scorn struck no dismay in Willard's heart, but he did feel a pang of sympathy for the Reverend James Fielding. The minister had opened his fine church, Vauxhall Chapel, about a mile and a half southeast of the



JOSEPH FIELDING

... lived in England

market place, to the missionaries for their first preaching in England. Indeed it was he who had answered the request of his brother Joseph, the Canadian, to bring some Mormon elders to the British Isles. When the Reverend James saw what was happening to his flock, he did his best to confound the message of faith, repentance, and baptism by immersion that the missionaries had brought.

"But on this Sunday morning, Willard knew that these baptisms were of God, foreseen and foreordained. He pitied Mr. Fielding for his alarmed attempt to block the turning of the keys

of the kingdom. His church might have become a shrine for the Lord's Word. It now stood with its doors locked against the missionaries.

"'What a pity your brother's not one of those going into the water!' Willard whispered to his companion, Joseph Fielding, as he again saw the anguish of the minister when he had gone to Heber yesterday, in the elders' lodging near Vauxhall Chapel. This was a fairly large church of red brick, with handsome cross-paneled windows and a high pulpit.

"Upon hearing that nine of his flock had requested baptism, the Reverend James, scarlet browed, had accused Heber of being a Church wrecker. 'You are a thief, a stealer of sheep' he said, facing the apostle in his small room. 'When I opened my chapel to you, you promised not to mention baptism.'

"Calmly studying his enraged accu-

ser, Heber had answered the charge. 'But I came here to turn the keys of the kingdom. These people are of age, free to act for themselves, and I shall baptize all who come unto me, and ask no favor of any man.' He had held his head high.

"The minister had turned from the steadfast dark eyes in despair . . . "

★ ★ ★

This incident was just one of dozens which these missionaries and succeeding missionaries encountered in this land. In ensuing years missionaries met severe persecution as did individuals who joined the Church. But with undaunting faith they persevered, knowing that the Lord's kingdom "shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Daniel 2:44)



Liverpool, England, from River Mersey.

A Look at North British Mission in 1967

by Douglas D. Palmer

Managing Editor

★ "I've looked forward to a new chapel for many years," said the branch president of the 291-member Preston Branch of the Church in the North British Mission.

Preston, Lancashire, England, plays an important role in Church history. Proud of that history and of his branch is Pres. Harold Corless, a member of the Church 36 years. He is a truck driver when he's not performing his duties as branch president.

May 31 was an important date for the members at Preston — a time to discuss in detail plans for the construction of a new chapel in the first city of Mormon missionary effort outside the United States. Heber C. Kimball, Joseph Fielding and other missionaries dispatched by the Prophet Joseph Smith arrived in Liverpool, England, July 20, 1837. Within 10 days they were baptising their first nine converts in the River Ribble in Preston.

Tremendous progress has taken place in all phases of the Church programme in 130 years in Great Britain.

Seldom does one find adults in England who were born to Church-member parents. More often, it is the convert who is now a priesthood adviser, branch president's counsellor, bishop or an MIA leader.

President Corless' counsellors, John Ambrose, a police constable, and Brian Deane, a salesman, are also eagerly awaiting the time when construction can begin on their new chapel. Brother Ambrose has been a member of the Church 10 years, while Brother Deane, second counsellor, joined the Church 2½ years ago.

Meeting with the presidency and other branch members at the chapel on the pleasant spring evening in May, was Pres. Wilford H. Payne, who for the past three years has presided over the North British Mission.

"If we can encourage the people to help build this new chapel and contribute money toward its construction it will build them spiritually," President Payne told the small group of Saints.

Outlining building requirements for the new chapel were Orval N. Lloyd, British area building supervisor, and Ronald T. Davis, British area field supervisor for the building department.

Working in Preston as full-time missionaries at the beginning of June were



Pres. Harold Corless, left, Pres. Wilford H. Payne, Ronald T. Davis and Orval N. Lloyd examine chapel drawing on site for new building.

Elders Wallace Greenfield of Centerville, Utah, and Elder Jeffrey Ward of Denver, Colorado. Elder Richard C. Graham, Denver, is zone leader of the Nephi Zone which includes Preston. His companion is Elder Patrick Rose of Farmington, Utah.

The Preston Branch has both older and younger members, including Bill Blackham, 16, and Keith McCall, who both hold the Aaronic Priesthood.

During World War II, 41 members of the branch emigrated to the United States. Since that time the membership has fluctuated, with many members emigrating to North America. The old Vauxhall Chapel and the "Cockpit," both familiar in the writings of the first missionaries in 1837, were both located about 1½ miles from Preston's present chapel and new building site at 245 Ribbleton Avenue. The Vauxhall Chapel and the "Cockpit" have since been razed.

In the **Life of Heber C. Kimball**, written by Orson F. Whitney, Brother Kimball tells of the time when he and the other missionaries acquired a room to sleep on Wilfrid Street. In these living accommodations, the elders were accosted by evil spirits. The two-story building, which is still located in Preston, now serves as a boarding school.

Northwest of Preston is the city of Southport, a lovely resort area on the Irish Sea. President of the Southport Branch is Robert Gerrard, a member of the Church four years. His wife, Audrey, who joined the Church just nine months before her husband, is branch Relief Society president. There are 18 active members of the Relief Society in the branch of 197 members. Sister Gerrard was busy making preparations for the Relief Society to cater refreshments for a district Sunday School Conference.



A serene setting on the River Ribble where first nine persons were baptised in 1837.



Audrey Gerrard, Southport Branch Relief Society president.

"There's a great need for missionary work in this city," President Gerrard said. The city's population is about 86,000. It is the city's centennial anniversary this year.

"In addition to the work of full-time missionaries, we also have a fine group of five local missionaries. All are young students 18 to 21 and have had two baptisms within the past month," President Gerrard said.

Charlie Fleming, the Southport Branch custodian and branch clerk, is proud of the branch's new building as are other members. It was completed in July 1965, and dedicated last March by Elder Bernard P. Brockbank, Assistant to the Council of the Twelve.

South and east of Southport and on the Mersey River is Liverpool, a city of about 870,000 people. One and a half million people live in the metropolitan area of Liverpool.

J. Alan Cubbon, first counsellor in the North British Mission presidency, reflects on his 15 years in the Church and major events surrounding the his-



Pres. J. Alan Cubbon on Liverpool docks.



Elder Brent Hendrickson, Midvale, Utah, giving flannel board lesson to Elder Robert Andersen, Gunnison, Utah.

tory of the Liverpool Branch. President Cubbon has been a member of the mission presidency 2½ years; he also served under Pres. Rolland L. Jaussi, who formerly presided over the North British Mission before his assignment to the Irish Mission.

Liverpool is the former location of the European headquarters of the Church. There are about 400 members in the branch, presided over by Pres. Peter Gibson. President Gibson was structural engineer on the Liverpool Branch building. Liverpool was formerly part of Manchester Stake; but, because of the size of the stake, Liverpool and other areas were transferred back to the mission about four years ago.

In past years, the majority of the printing of Church material and The Book of Mormon was done in Liverpool. The Millennial Star, oldest of all continuously published Church periodicals, was also printed there.

Many LDS servicemen stationed at the U.S. Air Force Base at Burtonwood,



Pres. Wilford H. Payne and wife, Blanche, had served in North British Mission three years by their release time in July.

near Warrington, have attended services in the Liverpool Chapel. There are only about 10 active members of the Liverpool Branch who have been members of the Church more than 15 years, President Cubbon noted. The Cubbons enjoy the association of six other families in the branch who were baptised at the same time as they were. Sister Beryl Cubbon is a member of the North British Mission YWMIA Board.

Mission president, Wilford H. Payne, and his wife, Blanche, have been serving in the mission since 1964.

President Payne was born in Old Mexico. He was district counsel for the United States Internal Revenue Service until his retirement in 1964. He was a member of the Priesthood Missionary Committee of the Church for two years before coming to England.

He has also served as president of the North Seattle (Washington) Stake for 15 years, and for five years he was bishop of the University Ward, Seattle Stake. His wife has been active in Relief Society and other auxiliaries. They have seven children and 28 grandchildren, including seven grandchildren who have been born while the Paynes have been in Great Britain. Their youngest daughter, Helen, will be married in August in the Salt Lake Temple.

"The Gospel was tailor-made for man," President Payne says. "It is the blueprint for life today and for eternity. It will bring peace of mind and other inward satisfactions. It is the only absolute insurance that we have, but we must be obedient because we want to be obedient to the Lord's commandments."



Elders James H. Parker, Wayland K. Adams, Giles Florence and John M. Ellsworth study layout of missionary visual aid pictures.

The mission president cited as enjoyable his work with not only the missionaries but with members of the Church in 36 branches and five districts of the large mission area.

In 1965, when two missions were consolidated into the present North British Mission, there were about 1,000 persons baptised into the Church. Last year the mission had approximately 640 convert baptisms. In February 1966, there were 7,434 members in the mission. That figure has increased to 8,400 members as of May 1, 1967. There were 232 full-time missionaries in the mission as of May 1.

"No one could buy my experiences here in the mission field," President Payne said. "My family and the Church are my two greatest investments. What greater blessings could a man have?"

The North British Mission staff includes Norma Sepp, housekeeper and

assistant to Sister Payne who is supervisor of mission auxiliaries; Elder Giles Florence, Denver, Colo., and Elder James H. Parker, Ovid, Idaho, mission assistants; Elder Art R. Noble, Salt Lake City, mission recorder; Elder Bruce Lynn Peterson, Salt Lake City, mission accountant; Elder John M. Ellsworth, Sandy, Utah, mission printer; Elder Wayland K. Adams, Parowan, Utah, secretary; Ruth McOmber, Pocatello, Idaho, secretary to the mission president; MaryLou Packard, Longview, Washington, office secretary; and Irene L. Torregrossa, Marseille, France, secretary.

Sisters McOmber, Packard and Torregrossa are lady missionaries. Sister Torregrossa was converted to the Church five years ago. When she came to the North British Mission in August 1966, she could speak very little English. She now speaks the language well and enjoys her missionary work.



Elders Giles Florence, left, and Wayland K. Adams demonstrate missionary door approach to Mrs. Richard Rom and children at their home in Harrogate.

Hearts Turned to Their Fathers

(These charts are a continuation of Table B in June Millennial Star.)

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
Births abroad	1864-1921	All of Ireland: Births of children to Irish parents abroad certified by British consul: names, dates, parentage, sometimes additional data.	Registrar General, Custom House, Dublin.
Deaths abroad	1864-1921	All of Ireland: Deaths of Irish persons abroad certified by British consul: names, dates, parentage, sometimes additional data.	On film (GS); Registrar General, Custom House, Dublin.
2. GRIFFITH'S VALUATION LISTS	1844-1866	Compiled for valuation and rating purposes, houses, tenements, lands: names of tenants, leasees, owners; name of parish. Index 1848-1864.	Republic of Ireland in print (GS), Public Records Office, Dublin; National Library of Ireland, Dublin; Northern Ireland on film (GS), Public Rec Ofc, Belfast.
3. PROTESTANT MARRIAGES (Civil Registration)	1845-1864	All of Ireland: Names, dates, ages, occupations, fathers' names and occupations, place of residence.	Registrar General, Custom House, Dublin; index and originals on film (GS).

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
4. TITHE APPLI- MENT BOOKS	1824 to 1840	Lists all land holders, incl tenant farmers and leasees. Gives name of owner, tenant, or joint tenant, rate of tithe payable, the townland, parish, barony, and county.	Republic of Ireland on film (GS). The records are at Public Record Office, Dublin.
	approx. 1822 to 1835		Northern Ireland on film (GS). The records are at Public Record Office, Dublin.
5. CENSUS RECORDS	1821	Names of all members of family, ages, occupations, relationships.	On film (GS), Public Rec Ofc, Dublin. Majority destroyed. Extant are parishes beginning with A through T in County Meath, A-L in Co Galway, A-D in Co Offaly (Kings Co), A-R in Co Fermanagh, and A-M in Co Cavan.
	1831	Name of head of family, residence; number of males and number of females in family, number of servants, religion.	On film (GS), Pub Rec Ofc, Dublin. Only one county preserved, Londonderry.
	1841	Names of all members of family, ages, occupations, relationships, year of marriage, education.	On film (GS), Pub Rec Ofc, Dublin. Only one parish preserved, Killeshandra Parish, County Cavan.
	1851	Same as 1841.	On film (GS), Pub Rec Ofc, Dublin. All destroyed except Drummerran Parish, Fermanagh, and the following parishes in Antrim: Carncastle, Kilwaughter, Rasharkin, Tickmarrevaran, Craigs (Ahoghill), Killead, Ballymoney, Aghagallon, Larne, Dunaghy, Aghalee, Ballinderry, Grange of Killyglen.

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
	1901 and 1911	Complete identifying data.	Census returns of 1861, 1871, 1881, and 1891 not preserved. The 1901 and 1911 census at the Pub Rec Ofc in Dublin available for searches free.
6. MARRIAGES IN DUBLIN	1806 to 1837	Registers of marriages in Dublin performed by the Rev. J. G. F. Schulze, minister of the German Protestant Church: names, dates, places, sometimes christenings and additional information.	On film (GS); Registrar General, Custom House, Dublin.
7. ROMAN CATHOLIC REGISTERS	approx. 1800 to present, some earlier	(In Latin) christenings, marriages, a few burials; christenings list names, dates, parentage, usually incl mother's maiden surname, names of godparents.	Local parish custody; microfilmed to 1880 by National Library of Ireland—it is necessary to have officials in Dublin search for you for a fee.
8. PRESBYTERIAN REGISTERS	approx. 1800 to present, some earlier 1674 ff	Christenings: names of father and child, very rarely mother's name, dates, residence. Marriages: names, dates, residence.	Local parish custody; earliest registers at the Presbyterian Historical Society, Belfast.
9. COUNTY MILITIA RECORDS	approx. 1730 to 1919	Usually name, birthplace, date of enlistment.	Public Record Office, London. There are some manuscripts at Pub. Rec. Ofc., and Genealogical Office, and National Libr. in Dublin.

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
10. DEEDS & LAND RECORDS	1708 to present	Deeds of sale, trust mortgages, transfer leases, etc.: genealogical data varies. Marriage settlements, transfer of property to bride and groom: often gives two and even three generations of genealogical data.	Surname index and land index 1708-1904 on film (GS); original deeds at Registry of Deeds, Henrietta Street, Dublin. Numerous deeds are at Pub. Rec. Offc., Dublin and among collections at Pub. Rec. Offc., Belfast.
11. ANGLICAN CHURCH REGISTERS (The Church of Ireland now disestablished)	approx. 18th C to present	Christenings, marriages, burials: names, dates, ages, parentage, residences, relationships, information varies.	Local parish custody; few in print (GS); many destroyed—for details of registers extant see Deputy Keepers Reports (GS). See also Falley, Irish and Scotch-Irish Research.
12. QUAKER REGISTERS	1655 to present	Monthly meeting records contain births, marriages, deaths: names, dates, places, relationships, information varies — often quite detailed.	Society of Friends, 9 Eustace Street, Dublin (the staff does not search, need agent); Friends Meeting House, Lisburn, Antrim.
13. PRO-BATES	1536 to present	Names, dates, places, relationships, information varies. Most probate records 1536-1858 destroyed. Some Irish wills were proved in English courts.	Index of most, 1536-1917, on film (GS); few originals on film (GS); all Prerogative Court wills prior to 1810 copied into pedigrees in "Betham MSS" (GS); originals scattered—Public Record Offc., Dublin; Public Record Offc. Belfast; Soc. of Genealogists, London.

This article based on outline Major Genealogical Record Sources in Ireland issued 1 Nov. 1966 by Research and Development Division and Publications Dept. of The Genealogical Society of The Church of Jesus Christ of Latter-day Saints, price 25 cents.

MY CREED

I would be true, for there are those that trust me;
I would be pure, for there are those who care;

I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all—the foe—the friendless;
I would be giving, and forget the gift;

I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift.

—Harold Arnold Walters

'Green and Pleasant Land'

By Jean Turver

York Branch

(This story by Jean Turver, 37, Cranbrook Road, Boroughbridge Road, York, Yorks., won first place in the North British Mission Relief Society short story contest. The poem, "The City," written by Susan Watkins, youngest member of the Ulverston and Barrow Relief Society, won first place honours in poetry. The poem was published in the June issue of the Millennial Star.)

★ Gran sat quietly watching the people come in to fill up row after row of seats. She closed her eyes, and as she did so, the words of the hymn, "Jerusalem," passed through her mind. Had those feet walked this land and built Jerusalem among those "dark Satanic mills"? Gran heard the children whisper among themselves, "Gran's tired."

Kathie, sitting next to her, said, "It won't be long now, Ma. Your waiting will soon be over." Kathie meant the hour they had been waiting for their papers to be processed.

"Yes," whispered Gran, "my wait will soon be over."

Gran's mind went back over the years. To her, waiting had meant over fifty years—fifty years since that awful day when Joe had been brought home by his mates from the mill.

"Some of the machinery broke, Luv, and Joe, well Joe—he was underneath it. He pushed Gaffer out of the way and couldn't jump away himself." Joe lived only a few hours, but during that time he managed to say to her, "Don't give up, Sarah, lass, don't give up. The Lord will get bairns and you to Zion. Just wait awhile, Luv, just wait awhile."

When he'd gone, she remembered the planning and the years they had waited and saved. She also remembered the day Joe had held up the Book of Mormon and said to her, "This book has something in it, Luv, for you and me." In a few weeks they had been baptised and also ostracised because they had become Mormons. They saved to go to Zion and Joe became an Elder—Joe, who had once said, "Church is for women, Luv. You go with bairns if it pleases you." Joe had then gone off with his mates to the club. After their baptism they had worked and saved until finally, in six months, as soon as the baby was born, they would be going to Zion to be with the other Saints.

Gran still felt the sorrow and loneliness when she had been left with five young children and a child still to be born; but, she remembered Joe's words, "Don't give up, Luv." The child, when it was born, was named Joe after his father; but this Joe was never to be like that dead father he had not seen. Young Joe was what the bairns in the street called "daft." He was simple, like, and never grew in his mind after the first few years, but followed Gran about like a child all his life. It seemed as if the Lord had given him a body but wanted to keep him with Him in Heaven.

Gran worked and worked, washing for people and cleaning their houses in order to bring up the children and take them to Zion. The years passed so quickly and then the war came—the first war that was—and the two eldest boys, who were twins, went off to France with a laugh and a song.

"Don't worry, Ma. After this war is over we'll all go to Zion; and Josh and I will look after you and the girls and young Joe," said Peter. After the war, the girls went to Zion. Josh and Peter were left in France, with just a marker in the cemetery to note their going. Gran and young Joe stayed behind waiting.

Gran and young Joe stayed together all those years even though the girls had returned with their husbands and children, still wanting to take them back to Zion with them. Gran had said, "No." It wouldn't have been fair to the girls and their husbands to be saddled with a mother and "simple brother" when they had children to bring up themselves.

The years passed by and another war came. This time grandsons and granddaughters came over and called on Gran and "funny Uncle Joe." They wrote home, "Mom, Gran can't possibly live here in this dirty old town, among all these dark, dirty mills. Can't we have them live with us, now we are older?" "Mom" wrote back, "No, honey, Gran won't leave Uncle Joe, now. I guess he won't be happy here and will want to be among those dirty grey mills."

Young Joe caught cold and then it turned to pneumonia and just last year Gran found herself on her own. "Now," said the family, "Gran will come at last." But Gran knew the temple was soon to be ready and all her menfolk were here—Joe, Young Joe, Josh, and Peter—all were buried in this dirty grey town.

So, today, Gran sat in the chapel knowing that her waiting time was over. In a few short hours she was kneeling at the altar, and she and Joe were joined together for time and all eternity. Then the proxies for her three boys and her three girls themselves were sealed to her and Joe forever.

With tears still wet on her face, Gran slowly came out of the House of the Lord; and the words of the hymn went again through her mind. She looked round at the trees, which were still green, shining in the September sun, at the flowers and grass reflecting in the pool on the temple grounds and thought, "truly a little bit of Jerusalem has been builded here in England's green and pleasant land."

★ Relief Society Conferences held during May in Manchester, Edinburgh and London were a milestone in the history of the Relief Society and the Church in Great Britain

Hundreds of women attended the meetings and they gained new insight into the programmes and procedures offered by the 125-year-old women's organisation.

Relief Society members have never met together in Great Britain on such a large scale. The conferences, conducted by Gen. Pres. Belle S. Spafford, will be something they will always remember.

The general sessions, departmental sessions and reception were patterned after the general Relief Society Conference held in Salt Lake City each fall.

Attending the meetings along with Sister Spafford were her counsellors, Marianne C. Sharp and Louise W. Madsen; Hulda P. Young, general secretary-treasurer; and Ellen N. Barnes, general board member. Emma Marr Petersen, wife of Elder Mark E. Petersen of the Council of the Twelve, also spoke in general sessions and in the music and magazine departmental session.

Singing Mothers' Choruses featured at all three conferences were "most outstanding," according to Sister Spafford. Members of the choruses rehearsed in their various areas under the direction of local conductors and then had only one or two rehearsals before their performances.

At the leadership session of the Manchester Conference on Saturday, May 20, Relief Society Singing Mothers from Manchester Stake and the North British Mission sang "Love One Another," with Laura May Sinclair singing the contralto solo. The chorus was directed by Mary Boswell with Marian

Regional Relief Society Conferences

We planned . . .



Jessie L. Goldie, left, Jean Jaussi, Elva M. Brown and Afton Hardy, Edinburgh Conference coordinating committee.

. . . Pictorial

Review of Highlights

Saunders at the organ. Marian Baynes was organist and general conference accompanist.

The chorus also sang "Come Ye Blessed of My Father."

Ellen N. Barnes of the Relief Society General Board conducted congregational singing at all of the conferences and gave instruction in the music and magazine departmental meeting.

On Sunday morning the Leeds Stake and North British Mission Singing Mothers, conducted by Muriel Holton with Brenda Parker at the organ, sang "When A Singing Mother Sings" and "If You Love Me Keep My Commandments."

Members of the Leicester Stake and Central British Mission Relief Societies sang on Sunday afternoon. Margaret Bowcutt conducted the combined chorus with Gwendolyn Smart at the organ. The chorus sang "The Morning Breaks" and "Jerusalem."

Choruses at Edinburgh, Scotland, were directed by Katherine Richardson of Glasgow Stake, and were accompanied by Anna Harvey. Members of the choruses were from Glasgow Stake, Sunderland Stake, the Irish Mission and the Scottish Mission. They sang "Prayerful Hour," "The Heavens Were Opened," "Beside Still Waters," and "Thanks Be To God."

The Singing Mothers' chorus at London was directed by Grace McKeown with Donna Fullmer at the Hyde Park Chapel organ console. About 200 women from London Stake, the British Mission, British South Mission and the Southwest British Mission sang for all general sessions.

Their numbers included "We Ever Pray For Thee," "Peace I Leave With You," "Go Ye Unto the Needy," "The Prayer Perfect," "How Lovely Are Thy Dwellings," and "Abide With Me."



Grace McKeown, left, Thoma Lloyd and Jean Beatrix Darling discuss choral arrangements for London Relief Society Conference.

and sang . . .



Relief Society Singing Mothers Chorus from Leicester Stake and Central British Mission sings at Manchester. (Photo by Roger J. Ball)



Katherine Richardson of Glasgow Stake conducts singing mothers at Edinburgh Conference.



Margaret Bowcutt conducts Leicester Stake and Central British Mission Singing Mothers at Manchester.



Donna Fullmer accompanied all choral and congregational singing at Hyde Park conference.



Part of the Relief Society Singing Mothers Chorus at conference in Edinburgh, Scotland.

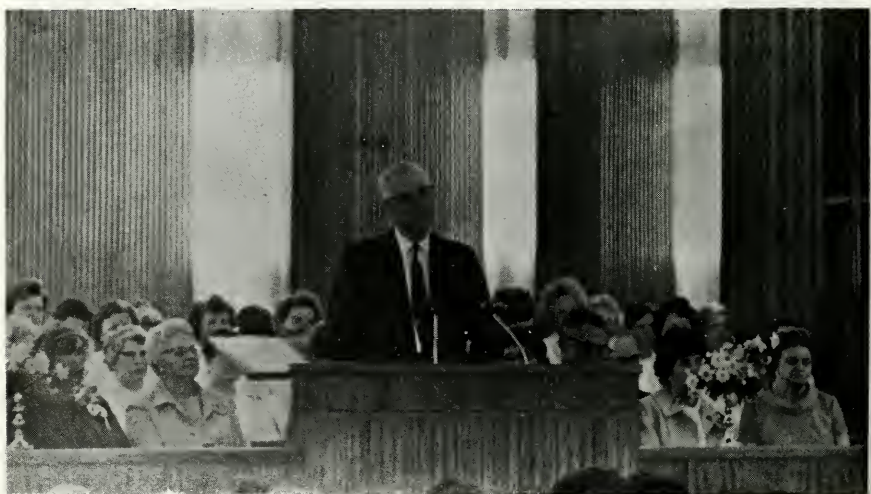


Part of chorus of more than 200 mothers who sang at conference May 27, 28 in London.

and listened . . .



Gen. Pres. Belle S. Spafford addresses Relief Society Conference at Manchester, England. (Photo by Roger J. Ball)



Elder Mark E. Petersen urged more devotion to Relief Society and greater attention to training of children in homes. (Photo by Roger J. Ball)



Pres. Egbert J. Brown of Scottish Mission discussed Relief Society work in the missions.



This is part of audience of over 1,000 persons who attended London Conference.

*and
viewed . . .*

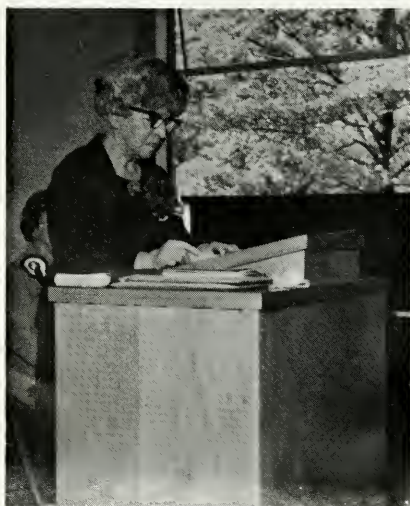


Rhona Cunningham portrayed Welsh woman in "Portraits From the Past" at Edinburgh Conference.

and were given instruction . . .



Louise W. Madsen, second counsellor in the presidency, conducted homemaking departmental session.



Emma Marr Petersen spoke in music and magazine departmental meetings.



Hulda P. Young spoke in administrative departmental meetings.

and acquired new ideas . . .



Elaine Bradbury of the Widnes-Runcorn Branch, inspects wide variety of toys displayed at Manchester.



Norinne R. Callister, left, and Lorraine Wood admire articles for British Mission display at London Conference.



This is attractive display featured in London Stake homemaking display.



Mary Elizabeth Brookes, left, and June Farbus of Irish Mission conduct candy making demonstration at Edinburgh.

and were greeted . . .



Elder Mark E. Petersen greeted dozens of women and priesthood advisers after conferences.



Louise W. Madsen greets Church members at conference in Manchester, England.

and enjoyed receptions . . .



Board member Ellen N. Barnes gives warm welcome to Relief Society member at Manchester.



Veronica Slyman, left, Ivy Mence, Carol Dowling, Margaret Smithson and Cathleen Cree at Manchester reception.



Gen. Pres. Belle S. Spafford and Counsellor Marianne C. Sharp greet Relief Society worker at Saturday evening reception in Manchester.

*and
formed
lasting
friendships*



M. Eileen Watkins and Veronica Tebay of the Lake District presidency formed stronger friendship at conference.

Building Programme— Stimulant to Ward

by Bishop Walter F. Stevenson

South London Ward
London Stake

★ When I was sustained as bishop of South London Ward, the first thing which was given to me was a bill for £1,785, money owed for the payment of our building.

We were given five years to raise this sum, payable in regular monthly amounts. The bishopric discussed this at length, considering how we could use this as a tool to reactivate inactive members and stimulate enthusiasm amongst the membership.

The ward had a small amount in the building fund to which we wanted to add and keep as capital. A plan was formulated in which every member of the ward, both active and inactive was asked to pledge 1s. per week to the building fund. A building committee was also organised to raise capital. Our objective was to raise enough money in pledges to pay the monthly sum without touching our capital which was to be used for raising more money.

The plan was presented and approved at a ward council meeting. We then called a special meeting of all home teachers on the 5th of March, giving them a three-part challenge for all members of the ward, especially inactive members. This was (a) to talk to the bishop, (b) to pledge 1s. per

week (pledge cards were given to the home teachers to be filled in during their visits), and (c) to come to Church at least once per month to pay this money.

After Sunday School on the same day, I presented the plan to the congregation, giving all known details so that everyone in the ward would know what we intended to do. Our main objective was to have our building dedicated in two years. We then set up the building fund committee which consisted of a member of the bishopric, a secretary, and a member of the presidency of each auxiliary. These members were individually called and set apart to raise the money and to get the building ready for dedication. The plan seemed to be enthusiastically received; everybody seemed to be pleased to be completely in the picture.

But within half an hour after making the announcement to the ward one member of our ward, who wishes to remain anonymous, gave me a £500 cheque for the building fund. We were delighted to receive it. It gave us an excellent start. By the end of March we had raised just £3 short in pledges of the amount we hoped to raise in our monthly commitment. We have two plans under way which are already making money. Through them, ward members have been successful in bringing eight inactive members to Church; we have received pledges from 15 inactive people and four non-members who are members of families visited by home teachers. A few non-members have also been attracted to the Church; two of them are being taught by the missionaries.

At South London Ward we feel this is a good start and that the Lord is blessing our efforts. As a result, our target date for the building's dedication has been changed to one year instead of two.

Millennial Star Short Story Contest

★ To stimulate creative writing among members of the Church in Great Britain, the Millennial Star is conducting a short story contest. Members of the Church are invited to enter their work in this contest which opens with this announcement and closes November 1, 1967. After the entries are judged, the top three stories will be published in the Millennial Star. The Millennial Star reserves the right to publish from time to time any of the other stories entered in the contest. All entries will become the property of the Millennial Star and none will be returned.

Rules for the contest:

1. This contest is open to all members of the Church in Great Britain.
2. Only one story may be submitted by each contestant.
3. The story must not exceed 3,000 words in length and preferably typewritten. A duplicate copy of the story should be retained by the contestant to insure against loss.
4. The contestant's name is not to appear anywhere on the manuscript, but a cover sheet on which is written the contestant's name and address is to be enclosed with the story.
5. A signed statement is to accompany the story submitted certifying:
 - a. That the author is a member of The Church of Jesus Christ of Latter-day Saints.
 - b. That the story submitted (state the title) is the contestant's original work.
 - c. That it has never been published, that it is not in the hands of an editor or other person with a view to publication, and that it will not be published nor submitted elsewhere for publication until the contest is decided.
6. No explanatory material or picture is to accompany the story.
7. The judges shall consist of the Managing Editor of the Millennial Star and two members of the Board of Directors of the Deseret Enterprises.

In evaluating the stories, consideration will be given to the following points:

 - a. Characters and their presentation.
 - b. Plot development.
 - c. Message of the story and compliance with LDS standards.
 - d. Writing style.
8. Entries must be postmarked not later than November 1, 1967
9. All entries are to be addressed to Millennial Star Short Story Contest, Deseret Enterprises, 288 London Road, Mitcham, Surrey, England.
10. Certificates will be presented to all who submit stories. Special certificates of merit will be given to first, second and third place winners.



J. Rulon Hales paints picture of Saviour with a group of children for London Temple chapel. (Photos by Elder Richard P. Harris)

A Man and A Painting

by Pres. LeRoy J. Buckmiller
London Temple

★ This is a story of a man and a painting of the Saviour with a group of children.

The idea for the painting was conceived when I first met Brother J. Rulon Hales and his wife, Vera, at a

London Stake conference where Brother Hales' art work was displayed.

It was here that I learned of his talents and devotion to the Gospel. Not long after this we met again at the London Temple. The need for a lovely picture in the temple had been recognised for some time, and I spoke to Sister Hales about her husband's work and mentioned the need for a painting in the temple.

"Do you think Brother Hales would consider painting a picture for the temple?" I asked. During the couple's next visit to the temple he was observed surveying the temple for the possibilities of a painting. He later approached me, and I asked him about the painting.

"Well, I'll think it over," he said. He later agreed to do the painting; and after much thought, it was finally

decided that a painting of the Saviour with a group of children would be most appropriate. The painting was to depict the Saviour's statement, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19:14)

The painting became not only a project but a magnificent obsession with the artist. He avidly pursued the task and drew each of the temple workers into the project. A room adjoining the third floor of the Manor House was provided, and items were gathered in preparation for the painting. The room has since been named the "Artist's Garrett." Work progressed every day on the painting, and we all anxiously awaited its completion. Pictures were taken as it progressed. Children were called in to pose for various persons in the picture. Brother Hales would frequently work late at night, and it finally came time to frame the painting. Elders from the British Mission kindly transported the painting to the framers and returned it when it was finished.

The painting now hangs in the chapel of the temple where Saints from all over the world may view it. It sets the mood for meditation and contemplation of the eternal verities of life which help to prepare one for full enjoyment and appreciation of the temple experience.

Brother and Sister Hales lived in Salt Lake City for many years, and in 1938 they went to New York where they spent 25 years. There Brother Hales did art work for an advertising agency. In 1958 he and his wife returned to Salt Lake where he worked for an advertising agency. He also did free lance art work until they were called to serve in the British Mission in 1964.

While in Great Britain they served at Southend, where Elder Hales was branch president and Sister Hales, president of the Relief Society. He was also branch president at Cambridge,

and at Croydon he was the branch president's counsellor. While living in Croydon he also worked on the missionary visual aids display in the Hyde Park Ward chapel. At Dartford he served as branch president, and Sister Hales was Relief Society president. They served there ten months. They were released from the British Mission last September.

We feel that a wonderful treasure has been left with the people of the British Isles who may come to the temple in the future. To see this painting is to feel the magnetic power of the Saviour for all of those whom he loved so much.

Elder Hales, with the co-operation of his wife, has contributed his time, artistic effort and thought to the creation of this work of art. He did it without material reward, and we want them to know how much we love and appreciate them for their fine efforts.

We invite all who may read this story to obtain their recommends and see the painting in the London Temple. It will enrich your lives and be an additional blessing to you as you do work in the temple.



Completed painting of Saviour and children.

MAINLY FOR

WOMEN



Compiled by Gwen Cannon

46 Years in Relief Society

★ Maude Hawkes has been a Relief Society member for nearly 46 years. She has held every office in that organisation and was on the Relief Society Board of Great Britain for nearly 23 years. She has seen the Church grow and work of Relief Society change in England through the years.

Sister Hawkes was 30 years old when she first heard of the Gospel from her brother-in-law and she was baptised two years later. She said, "I've never had any difficulty in accepting the doctrines. When I was told about Joseph Smith going into the woods to pray and that he saw God and Jesus Christ and heard them speak, I could accept it at once." This testimony has sustained her in the raising of her family and in every position she has held in the Church. Continuing, she said, "By the time I was baptised, I had read The Book of Mormon and was aware of the responsibility I was taking in becoming a member of the Church." Within three months she was asked to be a coun-

sellor in the Relief Society and her long career in this organisation had begun.

Sister Hawkes has had many faith-promoting experiences in her work in Relief Society. She noted that Saturday was always a "special home" day. The children were home from school and Saturday evenings were awaited because Brother Hawkes came home later than usual, and the children were allowed to stay up for a late supper.

One Saturday she was busy in her home when she suddenly had a strong feeling that she should visit an elderly sister who lived some distance away. She dismissed the idea, but it persisted and she said, "I could not rest; the feeling was there that I should make this visit." She gave her children an early lunch, fed the baby and started out. After a 45-minute walk they arrived at the woman's home. Sister Hawkes left the children outside with the baby's pram and went inside. She found that the elderly woman was very ill. She had managed to get out of bed,

but could not get back and was clinging to the bed post. She said, "Oh, Sister Hawkes, how I prayed that someone would come to me today!" She got her back into bed and promised to come again the next morning. By this time it was nearly six and time for the baby to be fed. With the help of her older children, she prepared supper, set the table and was ready for Brother Hawkes when he came home.

Sister Hawkes tells of the rolls of calico which the Relief Society used to buy to make underwear, nightdresses and pillow cases for older people. The sisters would meet in the afternoon to cut out the clothes and then take the articles home to complete them. She said, "These were busy but happy days. People were poor but everyone helped to support and keep the old members in reasonable comfort."

After the birth of her fourth child in 1935 she was asked to work on the Relief Society Board. At this time she was London District Relief Society supervisor as well as North London Relief Society president.

"It was impossible to do all this as well as I would have liked; the London District was large and required a lot of travelling," she recalls, "but with my Heavenly Father's help, I was successful in doing a reasonable amount of work." She decided to accept the call to work on the Relief Society Board and held this position until 1948, nearly 23 years. She fondly remembers all of the mission presidents with whom she was associated. It was an inspiring experience to work with them, she said. When she first joined the board, the Relief Society magazine was not being used here. Sister Ramona Cannaq translated some of the lessons from German into English for use in Britain and this was the beginning of using lesson material prepared by the General Board.



MAUDE HAWKES

"What a joy it was to us," she said, and "what a relief to the mission president when the complete Relief Society magazine was made available to the sisters in England. It then cost 4/6 a year."

Sister Hawkes has observed many changes during the nearly 50 years that she has been a Relief Society member. She believes that the organisation hasn't changed but that conditions in the country have changed, requiring changes in some Relief Society functions. "One elderly member," she recalled, "had an income of 5s. per week and we had to supplement this." There were no home helps and the Relief Society sisters cleaned homes and did the washing for those in need. "It was not easy to get old, sick members into the hospitals and some of them refused to go," she said. "The Relief Society sisters took turns looking after them, often sitting up at night late with them." Now that the conditions in this country have improved, this kind of service is less

necessary. Sister Hawkes believes that the women of the Church can take more time to develop themselves as is encouraged in Relief Society.

The Relief Society lessons have meant much to Sister Hawkes. She has always been an avid reader, but had little opportunity to read when she was young, having left school at 14. She

still had a great desire to read and did read everything that she could. When she joined the Relief Society she was taught about good literature and believes that this helped her to channel her reading and gain an appreciation for great literature. She said, "I saw that I could improve myself if I had the desire."

New Zealand Woman Attends Manchester Conference

★ Marguerite Ottley, an active Relief Society sister from Auckland, New Zealand, has been visiting in England where she attended the Relief Society conference at Manchester.

Her trip to the British Isles was the result of faith and prayers, hard work and an earnest desire to do genealogical work.

"We decided when our family was old enough we would save and come to England. All of our loved ones, both living and deceased, are from this country," Sister Ottley said.

After six of their seven children were married, the Ottleys began to plan and think seriously of the journey.

"At one time our hopes seemed almost beyond us. At that time we couldn't possibly see how we would ever make it," she commented. Brother Ottley was struck with coronary thrombosis. During the time of his critical illness, their hopes of coming to England seemed to be an impossible dream.

Two elders travelled 11 miles over rough country to administer to Brother Ottley. He was miraculously healed; and although the doctors told him he would never work again, he was able

to return to his job after two years.

Again the Ottley family set their sights on England. Two years ago Brother and Sister Ottley and their 20-year-old daughter all began working full time. They sold their car and began to save earnestly.

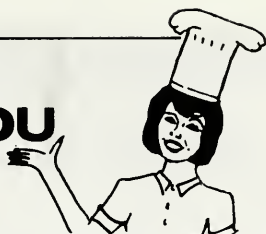
"We knelt each night with a prayer of thanks for another day's work completed," Sister Ottley said. "It's wonderful to have been given the strength to make this trip."

Sister Ottley is an enthusiastic Relief Society member. She believes that the Relief Society lessons can help Church families to achieve "togetherness." Her daughter joined the Relief Society at 17. She is convinced that Relief Society is a "must" for women in the Church of all ages.

The Ottleys are finding much information on their family lines here in England, so they feel their trip has been successful. To attend the conference at Manchester was an unexpected privilege and a great blessing.

"It is a wonderful Gospel. The Lord has been so good to our family; I feel that I cannot do enough for Him in return," Sister Ottley concluded.

RECIPES FOR YOU



BISHOP'S BREAD

★ This sweet bread can be used as a dessert served with tinned fruit or a simple milk pudding. It is also delicious as a snack with a hot drink or a glass of milk.

- 3 eggs, separated
- 3/4 cup sugar
- 3/4 cup sifted flour
- 1 teaspoon salt
- 1 cup fruit (raisins or citrus peel)
- 1 teaspoon vanilla

Separate eggs. Beat whites until stiff. Beat the yolks and add sugar, flour, salt and vanilla. Fold in egg whites. Bake in greased and floured loaf pan at 350 degrees (moderate oven) for 1 hour.

BARBECUE

★ If you are serving a large crowd, this recipe is filling and delicious. It is moderate in price to prepare. Barbecue is particularly popular with teenagers.

- 1 lb. minced beef
- 1½ pints tomato juice
- 1 large onion, sliced
- 1 tablespoon Worcestershire Sauce
- 1 tablespoon A1 Sauce
- Salt to taste

Brown mince and onion with flour. Add tomato juice, A1 Sauce and Worcestershire Sauce. Simmer and season to taste. Serve on buns. Serves 6.

HOUSEHOLD HINTS

★ Judith Honey from Hertfordshire sent in these useful household hints:

To prevent fruit pies from becoming soggy on the bottom, pour a little beaten egg over the fruit before baking. This makes the filling firm and keeps the pastry dry.

Fish cakes are delicious and easy to make if you mix a little sage and onion stuffing to the flaked fish. Add an egg and you have a nice savoury flavour.

MANCHESTER IN MAY

AN IMPRESSION

by Margaret Woods

Walsall Branch

Leicester Stake

★ We shall never forget it. How could we possibly forget it. Nor shall we forget those who came to conduct the proceedings and participate in the Regional Relief Society Conference at Manchester in May.

Hundreds of Relief Society sisters from the Leeds, Leicester and Manchester Stakes, and the North British and Central British Missions attended the conference to receive instruction and inspiration.

The Saturday morning session set the mood for the entire conference with the Manchester Stake and North British Mission Singing Mothers rendering "Love One Another" by Luacine C. Fox. The music had a profound effect on the congregation.

This awareness of the spirit was brought out later by Elder Mark E. Petersen in his address. He commented impressively on the uplifting music and the atmosphere of the conference generally. Seldom had he been so impressed, he said. An unusual Spirit was there that morning. We were humbled by the presence of the Holy Spirit. "God is here by His Spirit in rich measure," said President Petersen.

In the same atmosphere, the conference proceeded through the two days. Relief Society women participated in beautifully trained choruses and received guidance necessary for self improvement, success in the home and in the ward or branch Relief Society activities. A portrait of woman's place in the Gospel plan was vividly outlined. The speakers touched on the different aspects of the important role of the Latter-day Saint woman.

In her concluding remarks, Pres. Belle S. Spafford, spoke strongly on testimonies. She said that testimonies must not be static but must be nourished and nurtured.

The congregation was alert, awaiting for information as President Petersen made his final comments at the conference. The congregation was thrilled with his testimony.

He urgently encouraged the sisters to labour with their husbands and children and to convert them and to conduct their lives with "an eye single to the glory of God."

The Leicester Stake and Central British Mission Singing Mothers chorus sang "Jerusalem" by Blake and Parry. Realisation of the true purpose of the conference suddenly dawned on its participants. An impressive prayer brought the meeting to a close. The hundreds of Relief Society sisters thrilled with testimony, love and understanding.



Four Irish Youth Serve Missions for Church



KENNETH W. MOFFETT

★ Four Irishmen leave their homeland to serve as proselyting missionaries for The Church of Jesus Christ of Latter-day Saints. Each of these men, who came from different situations and circumstances, are devoted to the Gospel of Jesus Christ and to missionary work.

Elder Kenneth William Moffett, son of Alexander and Anne Stewart Moffett, was the first of the four, who when he was the right age, accepted the call to serve as a proselyting missionary. All but eight months of Elder Moffett's life in the Church has been dedicated to missionary work. He is six-foot three, and was born in Belfast, Northern Ireland, March 5, 1947. At the age of 16 Elder Moffett came into contact with the Church through two lady missionaries. They handed him an article of faith card on the street one day. Four weeks later two elders were invited into his home to teach him the lessons. Elder Moffett accepted the Gospel readily, and eight months later he was called to serve on a Church building mission. He spent the next 28 months not only as a builder, but as a student of the Gospel, gaining a knowledge and testimony of the Gospel. He was released in March, 1965, and returned to the Southwest British Mission as a proselyting missionary.



RAMOND C. LOWRY

Elder Raymond Charles Lowry, the son of Charles Henry and Ellen Coulter Lowry, was the first person who was converted to the Gospel in Lisburn, Northern Ireland. Elder Lowry was 16 when he was baptised a member of the Church. He learned the discussions tracting in Lisburn with the elders. He worked in the branch in many capacities and was active in missionary work. He has many friends who he taught and fellowshiped into the Church. He is the only member of his family who has joined the Church. Although his parents are non-members, they respect Elder Lowry's choice of faith and support him financially and spiritually in his work. He is filling his mission in the North German Mission. He loves the German people; his family lived in Germany for several years when he was very young. He finds Irish missionaries are readily acceptable to the German people.

Elder Robert James Bleakley is the son of Dr. John Bleakley, a prominent physician in Bangor and elder in the

Church. He is the grandson of Sir Samuel Davidson who was the founder of the Belfast Sirocco Works and a well-known inventor. Robert was born Aug. 1, 1948, in Bangor, County Down, Northern Ireland. He was educated at Fettes College, Edinburgh, Scotland. He represented his school in track events, school plays and was a member of the school choir. He was "House Prefect" in his last year there and "Head of the House" of 40 boys his last term at school. Elder Bleakley has always been an active Latter-day Saint. When the boys at school were invited to give talks on any subject, Elder Bleakley chose as his topic, "The Teachings of The Church of Jesus Christ of Latter-day Saints," thus introducing Mormonism to his school where he was the only member of the Church. Elder Bleakley is filling a mission on the Isle of Man. He is a dedicated, effective missionary. He will serve on the Isle until it is necessary for him to continue his studies at the University in September.

Among the four Irish missionaries,



ROBERT J. BLEAKLEY

Elder Kenneth George Lynn is the only one from the Irish Republic. He is also the only one of the four who is a "third generation Mormon." Elder Lynn's maternal grandparents, Heinrich and Mary Pratt Mogerly, were converted to the Church in Dublin in 1908.

Elder Lynn's mother and a brother filled proselyting missions in the British Mission while President Hugh B. Brown was mission president. Sister Lynn was President Brown's personal secretary and enjoyed her work. Her son, Kenneth, has always been active in the Church. He said at the age of six, "I think this Joseph Smith was the best fellow we ever had in the Church." He has gained five priesthood awards and has developed a strong personal knowledge of the Gospel. To serve the Lord on a mission has always been one of his greatest desires. Elder Lynn left a promising position for which he had been pre-



KENNETH G. LYNN

paring for seven years in the Royal Bank of Ireland. He was called to the French East Mission. The reports to his home describe him dedicated, determined and desirous of filling his calling well.

PEN PALS

Eileen D. Twitchell
95 Exmouth Road,
South Ruislip,
Middlesex

Lynda Fulthorp 14, Etal Avenue,
West Chirton,
North Shields,
Northumberland

Ellen Cowley 38, Randnor Gardens,
Howden,
Wallsend,
Northumberland

Edith Catherall 23, Stannington Road,
West Chirton,
North Shields,
Northumberland



Désirée Hamstead

This is a talk given by Désirée Hamstead, daughter of Pres. Joseph Hamstead and Margaret Hamstead of the Epsom Ward, London Stake, for a ward MIA meeting. Désirée is a first-year Beehive girl in the MIA.

What is loneliness?

The dictionary says that it is the want of society or company; the condition of being alone or solitary.

Have you ever been lonely?

I am sure every one of us has. We feel the sense of solitude when we are lonely and the dejection arising from want of a companion or society. Often a person feels lonely even in a crowded room. He feels unwanted probably because he is a stranger or no one wishes to speak to him.

I am glad that I have been lonely sometimes, because then I can read great books, study, use my talents and think about everything. Loneliness has been a great help to many people. One musician said that he was thankful for the lonely times he had spent in his childhood, because in those times he developed his talent as a musician.

'Loneliness Often Determines Character'

Great artists, writers and poets have developed their talents in loneliness. One man said that solitude is the best nurse of wisdom.

Many people look on loneliness as something sad, but it can be a great opportunity to develop. The things which a person thinks about in loneliness often determine his action in times of opportunity or stress.

Loneliness often determines the strength of a person's character. Some people go mad if left in solitary confinement while others show their strength of character by keeping calm.

We all at some time have to be alone. We remember how Christ went into the wilderness for 40 days and nights so that he could talk with His Father in Heaven. We can use the time we are given in solitude well or just waste it.

James Allen once said:

"A noble and God-like character is not a thing of favour or chance, but is the natural result of continued effort in right thinking, the effect of long cherished association with God-like thoughts."

MY FATHER

**This is my earthly rock, and through his eyes
Wisdom is mine, and hope beyond the skies;
These are his craftsman's hands, busy yet calm.
And only prayer can still them, palm to palm.**

**Often he walks with God and sees Him clear;
He marks with tender eye the budding year.
He sees his children grow, he knows the joy
Of watching manhood's cloak enfold his boy.**

**He sees and understands all things, I know—
His is the inner light, the steadfast glow,
And though I'm far from home and friends, I find
His eyes still see for men, though he is blind.**

**-Vera Martin
Ravenscliffe,
Woodlee Villes,
Crosby, Isle of Man**

CENTRAL BRITISH MISSION

Priesthood Activities



Pres. LeRoy J. Buckmiller addresses Central British Mission priesthood convention at Kidderminster.

By Muriel Cuthbert

★ Spring is always a gathering time for the brethren of the Central British Mission. After assembling in the new chapels at Peterborough, Northampton and Newcastle-under-Lyme to hear the general conference broadcast early in April, they switched their travelling to Kidderminster chapel for the mission-wide Priesthood Convention on April 23. Accents mingled from 14 counties

in the English Midlands and North Wales as brethren greeted each other in the bonds of the priesthood. The attendance of 195 filled the chapel to overflowing and evidenced the great growth in mission priesthood strength over the past year. Aaronic Priesthood youth were well represented and the first part of the programme was devoted to the theme, "A Chosen Genera-

tion." Individual Awards for 1966 were presented, after which Adrian Thorpe of Rugby, a priest, addressed the group, and challenging talks from G. Farrell Young, mission adviser, and Pres. Harry Young of the mission presidency, followed.

Many new families have joined the Church in the mission recently, and leadership courses have been held for these brethren and their wives, particularly in the Midlands North District. They were represented by Brother Bateman of Newcastle, who spoke of the happiness brought into his life by the Gospel. Pres. Harvey B. Hardy, mission adult Aaronic Priesthood adviser, then talked on "A Preparatory Priesthood." Inspiring talks were also given by Elder Parris Jensen, mission genealogical adviser, on "The Power of the Priesthood," by Pres. Derek Cuthbert on "Blessing the People," and by guest speaker, Pres. LeRoy J. Buckmiller, London Temple president, on "The Priesthood and the Temple."

It was a glorious experience to join with nearly 200 brethren in the rousing song, "Come, Come, Ye Saints," and "We Thank Thee O God for a Prophet," and to hear the choruses of the various elders' Quorums give their tributes in song. Mission Pres. George I. Cannon, in his closing remarks, stressed the need to build respect for womanhood in the home, showing courtesy, consideration, courage and courtship. Our best friends should be our family, and our personal example should be the guide our family needs to develop integrity, strength of character and all the Christian virtues. Thus ended another wonderful Mission Priesthood Convention, with a unanimous vote to meet again next year.

In fact, many of them met three weeks later at the Fathers' and Sons' Camp held at John Benbow's farm in Herefordshire. Over 100 dads and lads

came together for a long weekend under canvas, and despite mist, heavy rain and thunder at times, they had a really great time, and the sun had not completely disappeared. Festivities were under the expert direction of Dave Harmon, community singing; Ken Chapman, sports activity; and Neil Ferguson, Bob Wood and Peter Gilbert, catering. Pres. Harry Jones once again did a marvellous job behind the scenes knitting the whole programme and campsite arrangements together. All who attended will long remember the sing-song in the big-top, the 2½-hour football match, the volleyball, the early morning run, the excellent food including a turkey banquet, the talent show, the bonfire and the 7.15 a.m. testimony meeting. Participation was wonderful and the feeling of togetherness and brotherhood very strong. Fathers and sons had eaten together, sung together, played together, and prayed together. The resultant spirit was evidenced in the two-hour service in the marquee on Sunday morning by young George Adams of Bedford, John Loynes of Wrexham, Tjebbe Roestenburg of Stafford and Vaughn Byrne of Worcester. These Aaronic Priesthood bearers, representing the various districts, paid tribute to their dads, and expressed gratitude for holding the priesthood and being members of the Church. Mission priesthood leaders also addressed the group and noted the significance of the time and place. The Restoration of the Aaronic Priesthood, the coming of the Holy Ghost at Pentecost, and the early missionary labours of Wilford Woodruff in Herefordshire, were all very much in the thoughts of those present. This great spiritual occasion capped a weekend when physical, mental, social and spiritual activity combined to give a whole and wholesome programme for brethren young and not-so-young at the Annual Fathers and Sons outing.

NEWS NEWS NEWS

Compiled by Muriel Cuthbert

SUNDERLAND STAKE

Sunderland Ward

Wins First

In Roadshows

★ For this year's roadshow, the wards and branches were given the theme, "The Spring Again." Naturally, most of the presentations related to the the season spring, and human "flowers" were in great abundance. The winners, Sunderland Ward, however, had a much more original idea. Their show was entitled "The Cuckoo that couldn't Quite." It was about a cuckoo clock whose various parts went on strike when a certain "spring" started causing trouble. Father Time had quite a job getting them back to work again. **South Shields** Ward came second with a show entitled "Jemima and the Long Johns" and **West Hartlepool** was third, their show featured some very colourful dancing which was arranged by Vaughan Jackson. It received special commendation from the judges. **Peterlee** and **Redcar** branches came jointly fourth.

★ On April 1 the **Newton Aycliffe** Ward Relief Society held a dinner to raise money for their Church building fund. About 30 people attended and everyone thoroughly enjoyed the chicken salad. After the meal the sisters put on a short play for their guests.

Later in the month the Relief Society, MIA and Primary combined their efforts and held a jumble sale and cake stall also in aid of the building fund. The response to the members' call for help was astonishing and everyone agreed that there were lots of bargains.

On April 15, the 7-9 year-old group of Junior Sunday School went on a class outing to Seaton Carew. Eight children attended, and they all thoroughly enjoyed themselves on the beach.

★ A priesthood dinner was held in the **West Hartlepool** Ward on April 19. Bishop James Laurie and John Butcher served a meal of sausage rolls, peas and chips, followed by apple pie and custard. Before eating, the brethren worked up an appetite by games of volleyball, table tennis and darts.

Members of the ward also took a trip into Newcastle during April to see the film, "The Bible."

★ On Saturday, March 18, the stake Relief Society board organised a dinner and entertainment to celebrate the 125th anniversary of the Relief Society. The event was held in the Sunderland Stake centre.

At the entrance one of the sisters was waiting to pin a flower to the dresses of the ladies and onto the men's lapels. This gave the evening a special beginning. The dinner comprised of fruit cocktail, followed by a very interesting salad, and chocolate cake with ice-cream for dessert.

Sister Downing of the **Newton Aycliffe** Ward read the lovely story which won the Relief Society Magazine short story contest. Sister Robinson, from Billingham Ward, who is 78 years old, recited a poem, and the stake board members acted a couple of sketches. One of them was to show what it would have been like in London if all the sisters had attended the convention there. It was very humorous and showed the sisters of that area that it would be far better for them to attend the Edinburgh meeting.

At the end of the evening, Sister M. May, stake Relief Society president, bade everyone a fond farewell, as she and her husband were shortly returning to the United States. She was presented with a bouquet by Sister Laurie on behalf of the **West Hartlepool** Ward, and thanked for the inspiring leadership she had given. The **Peterlee** Branch expressed their appreciation to Brother R. Golden May who was the Branch President.

★ About 40 young Aaronic Priesthood holders camped in the grounds of the stake centre on Friday, May 12. In spite of poor weather they all had a lot of fun. Saturday was spent playing various ball games. They did not have to worry about cooking their own food as the Relief Society sisters kindly stepped in.

★ **Consett** Branch may be quite small and new, but the members are fortunate in having Fenwick Davison for their president. Recently he made a wonderful gesture in changing his mini-car for a mini-bus so that he can help the members to get to stake meetings.

The branch has also had an outing to the Lake District. While the priesthood went climbing, the women and children spent their time in a more relaxing fashion. After their hike the men cooked a meal for everyone.

★ **Middlesborough** Ward said goodbye to Malcolm Albert Taylor recently when he left to work in London. He has held positions in the YMMIA and in the Sunday School.



CONSTRUCTION BEGINS

Alec Stuart, Jim Skipper, Allan Ingram and Harry Beaumont work in trench during initial stages of construction on Billingham Ward chapel in Sunderland Stake.

LEICESTER STAKE



Leicester Stake Pres. Kenneth J. Poole and a group of the Church members at time of groundbreaking ceremonies of Coventry chapel.

★ March 5 was the long awaited day for the saints of **Coventry**, and even though it dawned clear, it was very cold, but even the chill March wind was unable to halt the enthusiasm and joy of heart which prevailed as the saints gathered at their site on London Road, to break ground in readiness to begin building their chapel.

The meeting began at 11 a.m. and was conducted by Bishop Axcell, who acknowledged the presence of the Stake Pres. Kenneth J. Poole and his wife and family, also Pres. George I. Cannon of the Central British Mission with his wife and family, the Church Building Department British Area Supervisor, Orval N. Lloyd and his wife, and the Supervisor for the

Coventry project, Frederick J. Curtis, together with his wife and family.

Words of counsel, thanksgiving and encouragement were given by the visiting brethren, and then President Poole turned the first spadeful of earth, with plenty of help and encouragement from the 70 people who were watching.

After the service, and a hasty lunch, many hurried back to the site to begin work immediately on the digging for foundations. Elder Curtis reports that during that Saturday and the following Monday and Tuesday, the Coventry saints worked 400 hours and completed most of the digging. They have since continued to show their "Faith by their works" in no uncertain manner, and before too long Coventry Ward will have its beautiful chapel.



Coventry Chapel Workers

★ Fred Evans, left, and David Lambert, members of the Coventry Ward, Leicester Stake, and Fred Curtis, building supervisor, are awaiting the completion of the new chapel currently under construction. Work began March 25. Membership in the ward is about 400. H. George Axell is bishop of the ward.

★ Three separate Primary Show Times were held in the three zones of the stake during March. The **Birmingham** zone met at Woodsetton chapel March 25, with the Primaries of **Sheldon** and **Woodsetton** taking part.

John Bowcutt was the master of ceremonies and introduced a variety of acts, including Keith Nettleton, 4 years old, with his cockney song. Brother Bowcutt's children, Debbie and David, caused a great deal of laughter in the audience with their skit, "Hole in My Bucket." David Bond performed

a ventriloquist act which amazed younger children in the audience and the Sheldon children presented a full scale minstrel show. It was also well received.

A charming part of the show was the performance of the Sunbeams class from the Woodsetton Primary. The children were dressed as Easter bunnies and buttercups for their song. Show stopper for the evening was the singing and piano numbers of a young Sister Bluett from Sheldon who amazed the audience with her musical ability.



Youngsters participating in Nuneaton Primary showtime.

★ Showtimes at **Leicester** and **Nottingham** were both held on April 1. There were so many activities that only a few can be mentioned. Eighteen children from **Hucknall** sang and recited, and those from **Mansfield** entertained with dance routines, including a hula dance and "We All Live in a Yellow Submarine." Brother Wilson kept the audience happy between the acts with jokes and old music hall numbers. **Derby** Primary presented a dramatisation of "Why we Sing." The characters portrayed were Church leaders and early pioneers like Brigham Young, Eliza R. Snow, Emma Smith and Aurelia Rogers. The children sang many songs, and to conclude, the young narrator asked everyone to join in singing "Come, come ye Saints."

Afterwards the children were provided with free refreshments. A total

of £6 12s. 9d. was raised from the sale of programmes and refreshments. At Nottingham Donald Royle compered the programme.

The zone that met at the Leicester Stake Centre had four Primaries, represented from **Coventry**, **Leicester**, **Loughborough** and **Nuneaton**. Compered by Leonard Humphries and Jack Eccleston, Leicester opened with a delightful garden scene, showing children dressed as flowers and trees with Jack Frost and the Sun having different effects upon them. Coventry's Trail Builders provided great amusement with their "One Man Went to Mow." Loughborough showed a very missionary-minded Primary as a large number of their acts were non-member children. Attendance neared the 100 mark at each of the shows.

★ Musical members of the stake met at the stake centre on April 22 for the MIA Music Festival. Their audience heard solos, duets and quartets and choral items. The adjudicator was Mr. Kenneth Garner from the Church of Christ, Leicester, who is well known in Leicester musical circles. He and Jean Taverner and Grace Dimmock judged the entries. In his remarks afterwards he mentioned how helpful an accompaniment was to a young singer, and the value of a group of singers standing as close together as possible. He ended by commenting that he was glad to see such music practised, and as there was little enough done nowadays, he hoped it would be continued especially amongst families.

Winning certificates were presented to: Margaret Smith of **Coventry**, vocal solo, "I'll Walk with God"; Marilyn Green and Margaret Palmer of **Leicester**, duet, "Telephone to Glory"; Derby Ward Quartet, who sang "The Old Folks at Home" and "Nearer my God to Thee"; **Walsall** girls' choral group, "Cast Thy Burden Upon the Lord" and "All in an April Evening"; Josephine Bray and Josephine Green from Leicester for their piano duet.

★ Twenty-four members attended the **Hucknall** Relief Society anniversary party on March 20. Pres. May Fletcher conducted the programme, which consisted of the singing mothers, then an item by Sister O. Butler entitled "My Old Fashioned Mother." After this a baby picture contest was held. Everyone tried to recognise and identify the photos with those present. This caused a great deal of amusement. Refreshments were then served.

★ "Faïry Tale Remembrance" was the delightful theme of a dance organised in **Nottingham** by James Grey. The cultural hall was appropriately decorated with streamers and fairy lights by Sheila Cuthbert, Fred Whiting and Raymond Searston. Refreshments were in the capable hands of Maureen Cuthbert and Denise Stone. Amongst the guests mingled such personalities as Minnie Ha Ha, Richard III, Hansel and Gretel, a lovely Spanish dancer and a pirate.

Two socials were held in one week in April, the first was a farewell party for Don and Jeanette Laluk who were returning to their home in Canada after almost two years in Nottingham. The cultural hall was decorated with spring flowers, and a buffet meal was provided by the Relief Society. Sister Laluk received a beautiful lace and linen tablecloth from the sisters, and Brother Laluk was presented with a book.

The following night a Box Supper was organised by Richard Burton and bidding for the boxes was brisk as the girls had made them extremely attractive. David Brailsford made an excellent auctioneer and over £4 was raised towards the ward budget.

★ On Friday evening, May 12, saints from the Leicester Stake and the Central British Mission, joined in a home evening at the Woodsetton Chapel. Elder Mark E. Petersen of the Council of the Twelve was the main speaker and other talks were given by Sister Emma Marr Petersen, and Pres. and Sister George I. Cannon of the Central British Mission. Music was provided by the Mission-aïres and John Craven. The chapel was crowded and everyone came away inspired; not even the pouring rain and the crammed car park could dampen their joyful spirits.

BRITISH MISSION

★ Mormons are talented, the Ipswich Branch MIA set out to prove on Friday, March 31, and they succeeded. A talent show was held, which took the form of a world cruise. The show began on a lively note, with the ship's horn and the captain's voice calling "All aboard." Suddenly a scatter-brained young tourist rushed up the gangway, luggage under each arm, crying "Wait for me!" and the show had begun.

Each country visited was represented by colourful national dances in gay costume, or folk songs and typical music played and sung with the true MIA spirit. Countries represented in dance were Spain, Israel, Russia, the U.S.A. and South America. There was also a delightful "Elephant Walk," haunting Indian music played on the recorder, and a Waltzing Mathilda semi-finale. The second half featured a ship-board party with a floor show. This included a gay Charleston demonstration, and three numbers by the branch's own quartet, "the Barrettones." Many of the youth of the British Mission heard this beautiful quartet win the song award at the Mission Youth Convention last September, and they certainly lived up to their standard on this occasion.

Each act was linked by a skit, in which the tourists on the cruise had various adventures, many rather humorous. The show concluded with the whole cast singing "Around the World," complete with the 'confetti-throwing at the docking.

International dishes were served in the interval and the evening was well supported and equally enjoyed. Appreciation was shown to Kathleen Barrett,

whose talent, theatrical experience, and charming personality made the whole event possible. She has now returned to Arizona with her husband, but everyone in the Ipswich Branch will miss her and the way she helped them to prove to themselves that Mormons are a talented people.

BUILDING FUND DINNER AND AUCTION RAISES £171 AT CAMBRIDGE

★ The table was beautifully set, the dinner, at £2 per plate was deliciously prepared, and the guests, including Pres. Reed E. Callister and Pres. Wood of the mission presidency with their wives were seated. So began one of the most rewarding fund raising projects seen in the Cambridge Branch.

Eighty-six people attended this function which included a floor show of a youth chorus, song and piano duet, and an award winning Air Force group known as "Folk Limited."

The evening also included an auction, and £171 profit was handed to the building fund committee, who organised the wonderful event.

★ An Aaronic Priesthood event held at the Medway Chapel site on May 6 was attended by 11 boys who all helped on the building. They stopped for a quick lunch and then continued with the good work. However, their organiser, Kenneth Wood, who is the district Aaronic Priesthood advisor, knew that "all work and no play makes Jack a dull boy," so later on they enjoyed a few games and finished the day with a good meal prepared for them by Betty Wood.

SOUTHWEST BRITISH MISSION



INTERVIEWED ON BBC-TELEVISION

★ Roger Mills of BBC Television interviews Elder Mark E. Petersen of the Council of the Twelve on a television programme recently during the General Authority's visit in Bristol to the Southwest British Mission.

★ When driving through Cornwall, look out for this stall, where you can buy the potatoes and cabbages grown by the Helston saints in aid of their building fund..

They would also like to remind holiday-makers that their times of meeting on Sunday are Priesthood 9.15 a.m., Sunday School 10.30 a.m., Sacrament 6 p.m. Primary is at 7 p.m. and MIA 8 p.m. (both on Tuesdays), and Relief Society is at 7.30 p.m. on Wednesday.

★ Forty-five saints gathered together at **St. Austell**, and battles ensued at the table tennis tables to find out who would represent the district at the Torquay Convention.

★ Albert George Harris from Helston, who is serving with H.M.F. passed his second grade test in cooking at Aldershot recently and is now 2nd in command in his kitchen unit in Germany.



Members of Church listening to general conference transmission on April 10 at Downend chapel in Bristol.



Participants in Bristol No. 3 Branch Primary pantomime, "A Pig in the Palace."

★ Bristol Branch No. 3 Primary scored a "great success" with their first pantomime, "The Pig in the Palace." Tickets were quickly sold at 6d. each, and many friends and parents who attended the performance showed their appreciation by making further donations. Donna Osborne, an eight-year-old Primary girl, presented a beautiful bouquet of flowers to Sister Cobb at the close of the evening.

★ Cornwall District was surprised to learn that it had won a cup for the highest attendance at district conference in the Southwest British Mission.

Helston Branch has again reaped the rewards of its labours and has been able to add £30 to the building fund

from the sale of cabbages. The field has again been planted with potatoes which will be ready by mid-June. Persons who take holidays in Cornwall this year may purchase the potatoes.

Members of the Church in Cornwall would also welcome visitors to their church services at branches in **Helston, Redruth, Penzance, St. Austell, Newquay, Falmouth and Truro.**

★ Stephen Bennett, 15, of the Plymouth Branch, Southwest British Mission, was entered in the Great Britain School Boys' Track Meet Contest as a replacement for another boy who had become ill.

Stephen went on to win the race over 52 contestants on May 14 at Bristol, England.

IRISH MISSION

★ Pres. and Mrs. LeRoy J. Buckmiller of the London Temple were guests of Pres. and Mrs. Rolland L. Jaussi and the Irish Mission during a weekend in March.

The Buckmillers left Gatwick Airport the evening of March 3 and in just one hour were in Belfast.

They attended a Saturday evening session of conference and on Sunday President Buckmiller spoke at a priesthood session. General sessions were held in the afternoon and evening. The temple president and matron spoke at all meetings where they "thoroughly enjoyed the spirit of the people." We were made most welcome, President Buckmiller said.

Following the Sunday evening session the Buckmillers enjoyed the hospitality of President and Sister Jaussi and the staff at the mission home.

On Monday we found the Irish shops interesting and the landscape and scenery superb. This little island is a gem of beauty set in an emerald sea. All the songs written of Ireland are but an appreciation set to music of this spot of green beauty. The mountains surprised us; the undulating landscape with its patchwork of hedged farmland all made for a day of relaxation and enjoyment, the couple remarked.

They also enjoyed a tour of Belfast and Northern Ireland on Saturday where they marvelled at the beauty of the east coast. During a ride north on the island they were interested in several medieval castles, built in strategic places. We tried to imagine what the lives of the people were like who lived in the castles centuries ago, the temple president added.

LONDON STAKE

Fathers, Sons Enjoy Outing at Greenwich

★ Approximately 70 boys, their fathers and priesthood advisers from London Stake attended a Fathers and Sons outing on May 13 at Greenwich.

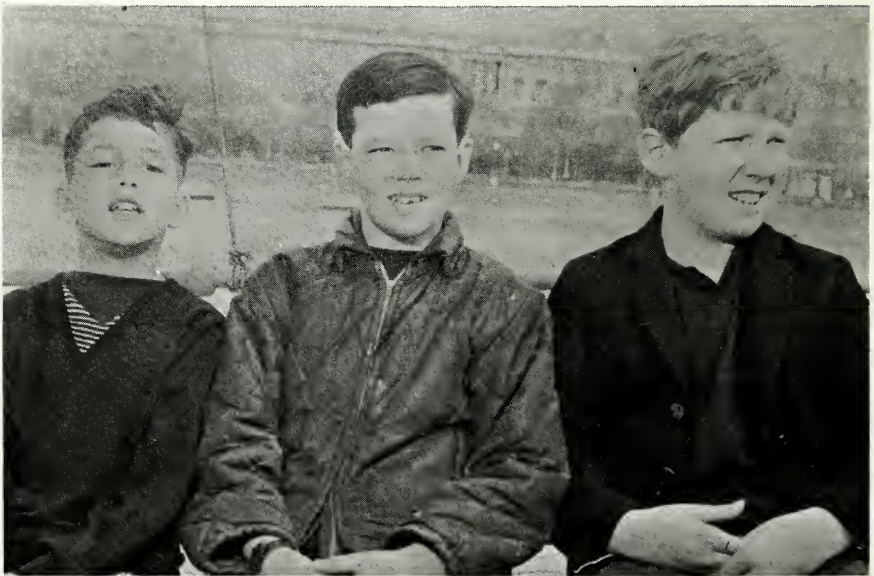
The outing was planned and directed by the London Stake Aaronic Priesthood Youth Committee. Pres. Joseph Hamstead, first counsellor in the stake presidency, was chairman. Other members included George V. Mosdell,

games; Benjamin F. Redman, food; and Thomas Price. Brothers Mosdell, Redman and Price are members of the stake high council.

Youths and their fathers took a pleasure steamer on the Thames River from Charing Cross pier. After visiting the museum, playing soccer and other games, they enjoyed lunch and drinks provided by the committee.

At Greenwich the group visited the Greenwich Maritime Museum and the Cutty Sark, the last of the old famous tea clippers. They also saw the Greenwich observatory.

Represented in the group were boys and fathers from **Catford** Branch, **Epsom** Ward, **Hyde Park** Ward, **Luton**



David Hales, Stephen Hales and Barry Lloyd on river boat on River Thames sailing for Fathers and Sons outing at Greenwich.



Nicholas Tanner, left, V. George Mosdell and Paul Stevenson at Fathers and Sons outing.

Ward, North London Ward, Romford Ward, St. Albans Ward and South London Ward.

"Our Aaronic Priesthood programme is building up gradually," Pres. Hamstead said. "We're short of boys of Aaronic Priesthood age, but we have exactly the same programme as in the States." He noted that 20 to 25 certificates of achievement are awarded each year in London Stake. This number will increase as more boys reach Aaronic Priesthood age, he explained.

Other stake priesthood leaders attending the outing, in addition to the committee, were Pres. Donald W. Hemingway, second counsellor in the stake presidency, and Robert Hales, high councillor.

★ On April 1 the North London Ward was treated to an Easter Parade Concert by all the members of the Primary. Each class, from the tiny tots in the nursery to the older boys and girls in the Moonbeams, Stars, Right-Way Pilots, Firelights and Blazers, presented musical numbers, in most instances incorporated in a dramatic framework of some sort. The youngest children captured the hearts of the grown-up audience with their rather reticent rendition of "Incy Wincy Spider," in which sun, rain and crawling spiders intermingled most originally. The Star class enacted the seasons. Clad in pretty paper costumes depicting spring, summer, autumn and winter, the children recited their verses with great enthusiasm. The year moved poetically along amidst the strewing of flowers and autumn leaves, until winter's children covered all with a blanket of snow. The four-year-olds delighted

everybody, both as little tea-pots being tipped over and poured out and as wide-eyed innocents discovering a bird in the top of a tree, they sang with all their heart.

The Right-Way Pilots presented Little Red Riding Hood, complete with Robin Hood and his merry men. The "singing wolf" had obviously learned to sing whilst lurking about the set for the "Sound of Music." All ended well enough as friend and wolf alike linked arms to sing "There's a Right Way to Live and Be Happy." The Blazer boys then took the audience to the ball game, with all the vigour and gusto of the real thing. "The Sound of Music" contributed again as a special group of boys performed "Do-re-mi." After a poem detailing the sad life of the boy who is always either too old or too young to do the things he likes, the boys ended their performance with a

stirring rendition of the Blazer song.

Following this, several of the teachers donned oversize paper bag heads and danced in a most sophisticated fashion to "The Light of the Silvery Moon." Finally all the Primary children appeared together in the court of the king and sang to their hearts content, while waiting for a great egg

to hatch. Suddenly a tapping was heard, the egg cracked and out stepped a lovely princess, just in time to receive her Easter bonnet and be proclaimed the Grandest Princess in the Easter Parade. The audience and cast shared refreshments following the programme, which had obviously been a great success.



Youngsters in their bright costumes perform in North London Ward Easter Parade.

★ April 1 was a hectic day for members of the London Stake Glemm Council as 30 enthusiastic table tennis players gathered at Hyde Park for the first rounds of the all-British championships.

Susan Cook and Maureen Holmes of Hyde Park were the winners of the

women's doubles. Donald and Gene Hendon of Epsom Ward won the mixed doubles. Sister Hendon also won the women's singles. Brother Adams of Hyde Park and Brother Davey of Catford won the men's doubles, and Brother Adams also won the men's singles.

BRITISH SOUTH MISSION

LADY MISSIONARIES MEET AT READING

★ Thursday, April 27, was a special day for the lady missionaries in the British South Mission. A missionary sister's seminar provided the opportunity for the five teams of sisters to be together and to more fully realise it is a privilege to be a woman in the mission field. The theme, "Keys of Priesthood—Lock of Womanhood," was discussed. Each sister participated in discussing subjects such as "How the Priesthood has Affected our Home," "How Can We Honour and Prepare for Womanhood," and "How Can We Honour the Priesthood and Prepare to Share It." One of the most impressive ideas presented was a poem by Sister Emma Ray McKay:

"Woman was taken out of man
Not out of his head to top him,
Not out of his feet to be trampled
underfoot;

But out of his side to be equal to
him,
Under his arm to be protected,
And near to his heart to be loved."

To make the presentation complete, Elder Richard S. Boyer and Elder J. Dell Holbrook, assistants to the mission president, spoke on "L. M.'s and Missionary Work." President and Sister Archer concluded with their sage advice.

Meeting in the lovely home of President and Sister Archer provided a relaxed atmosphere. After the formal meeting was concluded, a delicious meal was served by Sister Archer.

The day's activities concluded that evening with the farewell programme for Sister Renate Hasse prior to her returning home to Hoelderlinstr, Germany. The other sisters attending the

seminar were: Luella Teerlink, Shauna Draper, Cheryl Fisher, Wendy Wright, Susan Ashton, Martha Bassett, Lilly Meier, Natalie Peterson, and Joyce Sandstrom.

★ Scouts and Cub Scouts in the **Crawley** Branch took part in a combined concert April 22 and 23 with the **Horsham** and District Scouts. The district Scouts did extracts from this year's "Gang Show." The producer, Mr. David Knight-Dewell, K.D. to the Scouts, said that the reason for the performance was to say thanks for the use of the branch cultural hall for show rehearsals during the past three or four years. Representing the Church at the Scout Show was Roger Perry, Scout leader of the 8th Crawley (Latter-day Saint) Group. He was one of the principal performers in the show.

The MIA presented a varied show of folk dancing, singing and comedy play reading. Singing was provided by "The Saintry Southerners," composed of John Sample and Peter Parsons, who sang and played guitars, and Ann Parsons who sang.

The Scouts took part during the second half. They were applauded in their finals. To finish the act in "Meet the Navy," two guns went off with the aid of maroons.

Everyone connected in any way with Scouts or Guides should know the significance of the 23rd of April. It's the St. George's Day Parade. As last year, the Crawley District group took part again this year. The Cub Scouts and Scouts marched about one mile from the chapel to the parade ground in

Crawley. They took part in the service with about 700 other Cub Scouts and Scouts.

The district Scout troop has been registered with the Scouts Association of Great Britain for nearly three years. The Cub Scout Pack has been registered for one year. The group consists of 16 Scouts, 20 Cub Scouts, four Warranted Scouters and one Cub instructor. The Group Scout Leader is Victor Palmer; the Scout Leader is Roger Perry; the Akela is Judith Perry with Janice Tassell as her assistant Cub Scout leader; and Cub instructor is Peter Withington.

★ On Easter Saturday a Gold and Green Ball was held at **Crawley** chapel. Two hundred people were in attendance.

Brighton Branch held a country dance on April 14. It was directed by Brother and Sister Miller, missionaries at the London Temple. It was appreciated by those who needed instructions in country dancing.

Stephen Lawrence, aged ten, of **Crawley** Branch, has had his painting hung in the English Junior Royal Academy at Guildhall.

Neil Withington, aged eight, of **Crawley** Branch, has gained the British Amateur Swimming Association 1st award.

★ **Reading** Branch held a pot luck supper April 12 for the building fund. Branches of the Thames Valley District supported the programme. Gerald Portch was master of ceremonies. The programme included games and musical numbers presented by the **Bracknell** and **Aldershot** branches.

Men who attended showed their appreciation for the delicious food provided by the Relief Society by donating £15 to the fund.

★ In another part of the mission at **Aylesbury**, Relief Society members had busily decorated the local Conservative Club in blue and gold colours. Refreshment tables were draped with blue cloths. Bowls of golden daffodils were placed on the tables.

A programme of games and entertainments had been planned by Wynona Keyes and Lesley Seaward of the Relief Society in conjunction with YMMIA Supt. Fred Fox. There was plenty of fun for both old and young at the event.

Highlight of the evening was an auction of tinned goods by Supt. Fox. Entrance fee for the social was one tin per adult. A total of £2 2s. 0d. was raised for baptismal clothing for the branch.

Refreshments were provided by the Relief Society sisters under the direction of Mary Fox, assisted by Irene Oxford, Deborah Self and Ruby Rooth. Community singing of folk songs and well known hymns completed the programme.

★ Under a canopy of green and yellow lights and streamers, dancers twirled until 1 a.m. at the Thames Valley District MIA Gold and Green Ball March 31 at the Reading Branch. About 200 members and visitors danced to the music of Terry Renn and his band. The ball was attended by Pres. Don. K. Archer and his wife, Virginia, of the British South Mission and the district presidency.

CENTRAL BRITISH MISSION



Worcester Branch Project

★ Ronaid T. Davis, left, British area field supervisor, and Desmond Gorman, building supervisor, discuss problems connected with the construction of the Worcester Branch chapel in the Central British Mission. Expected completion time is in February 1968. An average of 80 hours of time has been donated each week on the chapel. Missionaries in the mission are able to assist on diversion days, Brother Gorman said. The building will contain a chapel and small cultural hall with a retractable stage.

★ More than 200 members and friends attended the Telerama programme at the **Northampton** Branch on April 15, including President and Sister Cannon of the mission. Special conducted tours were arranged to show visitors around the building.

★ A jumble sale in the **Northampton** Branch realised £32 on April 7. Part of the proceeds have been donated to the building fund.

★ On April 6 Shirley Ann Jones of the **Lichfield** Branch was baptised by her father, Reginald Jones, at the **Newcastle** chapel. She was the first girl in the Lichfield Branch to be baptised by her own father.

Lynn Barlow left Lichfield Branch on April 27 for London where she is a microfilm camera operator for the Genealogical Society. She served 18 months as a local missionary and was also second counsellor in the YWMA and a teacher in Sunday School.



Members and speakers who attended Priesthood Leadership Course from the Wellington and Newcastle branches of Central British Mission.

★ The **Wellington** Branch held an Adult Aaronic Leadership Course which lasted for six consecutive weeks. It was held every Wednesday evening and culminated in a social evening on March 15.

Members who attended every meeting were awarded a certificate at the spring conference in the **Newcastle** chapel. Despite the inclement weather, attendance was good and some members were accompanied by their wives. The meetings were held at the home of Brother Thompson, branch president.

The course, as well as being instructional and informative, gave a unique opportunity for members and officials to become better acquainted.

★ Members of the **Hereford** Branch have had another hectic month. In addition to their own local activities, they

have also supported a musical evening presented by the Gloucester District of the Southwest British Mission at the Cheltenham Chapel. The following day they were able to attend a fireside at their own mission home in Sutton Coldfield to meet Marvin Ashton of the general superintendency of the YMMIA. They also made a trip over to the **Woodsetton** Chapel to hear Elder Mark E. Petersen and Sister Petersen.

On the sports front, practice has been taking place for the cricket and baseball teams. In baseball the Possibles beat the Probables 23-14. A table tennis match was also arranged between the MIA and the City NALGO team, with the MIA coming out the victors, 7-3. This match gave valuable practice to the competitors in the district championships which were to be held a few weeks later.

★ The day before she was due to be baptised, Mrs. Palmer of Kidderminster had a bad fall, which made it very difficult for her to walk. But she would not postpone the baptism and with assistance managed to enter the font, but she had to be lifted out of the water after the baptism by Elder Angle. Following this experience Sister Palmer was able to watch her husband baptised.



BROTHER and SISTER PALMER

★ The table tennis season has now ended, and although the **Hereford** Branch team did not exactly set the Herefordshire League alight, they made many friends and had an opportunity to introduce the Church to several people. Despite the lack of honours in the league, the branch is happy to have gained one new convert to the Church. Chris Zajac was one of the founders of the team. Not only did his playing improve, but his knowledge of the Gospel increased. He was baptised at the **Woodsetton** chapel on March 2 by two fellow team members, Elder Williams and Elder Dalton. Elder Williams won the singles championship of the Hereford Branch. Other winners were: women's singles, Jill Paine; men's doubles, Robert Edden and Chris

Zajac; mixed doubles, Sister Paine and Brother Edden. The branch recently challenged the district elders to a match. After a good evening's game of tennis, they emerged as winners, 6-4.

Over the Easter weekend several MIA members and friends set off on a hitch-hike and covered many beauty spots between Hereford Goodrich Castle, Symonds Yat, The Wye Valley and then on to Monmouth. The following day 11 MIA members hiked 14 miles along the banks of the Wye, travelling through many picturesque villages en route.

To round off the holiday, on Easter Monday two parties left Hereford, one bound for the Rhayader Dam and Aberystwyth, the others to Builth Wells for an afternoon of motor cycle racing. The weather was changeable, but everyone had a good time.

Fun and games were had at the meeting hall when the Relief Society celebrated their 125th anniversary. A wheelbarrow race was won by Geoffrey Boucher and Sister Dawe, and the women's strong-arm championship by Sister Eacock.

A party was held at the **Worcester** chapel to celebrate the birthdays of Graham Burton and Geoffrey Boucher, both of whom were born on the same day and year.

★ The Laurel class of the **Rhyl** YWMIA held a dinner-dance on March 22. Irene Webb, Glenys Thompson, Valerie King and Ann Roberts, with their class leader, prepared and served 24 members a dinner consisting of: tomato or mushroom soup, roast chicken, sausages, stuffing, bread sauce, mashed and roast potatoes, peas, carrots, trifle jelly fluff or lemon meringue pie, cheese and biscuits, Caro or orange squash.

The tables were decorated with flowers and laurel leaves, and special place names and menu cards and serviettes in the shape of water-lilies added to this special Laurel evening.

★ Hiking seems to be a popular pastime at Easter, and the **Rhyl** MIA made the most of the good weather when 10 members took a picnic lunch to Pantasaph. And on Easter Monday some of them joined with Saints from **Wrexham** on a 6-mile trek across the moors to "World's End." There they stopped by a stream for a picnic lunch. Although the wind was cold and there was a thin layer of snow in some places, they had an enjoyable outing.

★ **Bangor** Branch celebrated its first Relief Society supper at the British Legion Hall on March 24. About 20 members watched a play commemorating the founding of Relief Society, and a ham and salad supper was served.

★ On Saturday, April 8, the Midlands North District MIA staged the first leg of the annual competition for the District Festival of Arts shield (currently held by **Burton Branch**), at the **Newcastle** Chapel. For the afternoon session—the Music Festival—over 70 members attended, and competitors from **Burton, Lichfield, Newcastle, and Stafford** took part in all six sections. It also included solos, duets, quartets, and larger groups of eight or more voices. By the end of the afternoon, Lichfield and Stafford branches were level with 42 points each out of a possible 50, followed by Burton with 36 and Newcastle with 35. The judges for this contest were Mrs. Baddeley and Mrs. Ellerton. Brother A. R. Grice, of the Birmingham Ward, Leicester Stake was chairman.

With the music festival over, everyone began bustling around the building

making last-minute preparations for the drama festival which followed after a refreshment break at 7.30 p.m. This time the judges all came from the Leicester Stake—Brother Grice, President Wood and Brother Slater both from Walsall Branch. All four branches had been set the problem of performing the same play, which had been specially written for the occasion by Arthur Barlow, assistant drama director for the district. No stage directions were given, the idea being to give the branches as much scope for exercising their own imaginations as possible. The audience of more than 130 soon caught the spirit of the event, and all productions were loudly applauded. At the conclusion of the contest the judges decided that Stafford's production was the best and awarded it 40 points out of 50. Next came Newcastle with 35, closely followed by Lichfield with 34, and Burton with 27.

★ **Stourbridge** MIA spent a very enjoyable day on March 23, when they held an athletic programme at the Lye School, Valley Road, Lye. Basketball was the main event, with the missionary elders playing the local saints and defeating them by 20 points.

★ A fireside was held in the home of Florence Hale for members of the **Stourbridge** Branch in April. Twenty-one members, including eight missionaries, watched the film, "Prophets Through the Ages," and several questions were then raised for discussion. Elder N. M. Brown, who was about to be released, was asked to give a short talk. Refreshments were served by Laurel girls, Lorraine Bowen, Margaret Prosser and Sandra Edwards, under the direction of their leader June Hale.

★ At the last series of district conferences, two new district presidencies were called. At the Wales North District Conference held at Chester, Ronald B. Williams from Rhyl was sustained as district president. He was formerly the YMMIA superintendent for the district, and his wife is still president of the YWMIA. Ralph Wesley Roberts of Ellesmere Port is first counsellor and Victor King from Rhyi is second counsellor. The change became necessary as Malcolm Johnson, the former district president was moving to London.

In the Midlands North District Conference at **Newcastle-under-Lyme** Derek Parkin was released as president. He and his family are also moving south. Robert I. Mawle, formerly branch president of the **Lichfield** Branch, was called as president with Nial T. Reynolds of Lichfield Branch as first counsellor and Brian J. Margetson of **Shrewsbury** as district clerk.



Nial T. Reynolds, left, Robert Mawle and Brian Margotson of the Midlands North District.



Victor King, left, Pres. Ronald B. Williams and Ralph Roberts of the Wales North District.

MARRIAGES



WATFORD BRANCH GIRL MARRIED

★ Anton K. Eberhard, formerly a missionary in the British South Mission, was married on Saturday, March 4, to Pamela Hossack of the Watford Branch, by Pres. Don K. Archer of the British South Mission. The ceremony was performed in the Luton Ward chapel. Elder Eberhard, who is from Muhleim-Tuttlingen, Germany, was released from his mission last fall.

★ On Saturday March 11 **Julia Georgina Nowak** was married to **George Hann** in the Sunderland Stake Centre. They are both of the Gateshead Branch, and the ceremony was performed by their branch president, T. Stewart. The reception was catered by the West Hartlepool Ward, where the bride previously resided. After the reception the couple left on their journey to the London Temple.



Julia Nowak and George Hann en route to their marriage in the London Temple.

★ On March 11 more than 80 guests attended the wedding of **Frances Irene May Henwood** of Middlesborough Ward and **Alexander Stewart** of Inverness, Scotland. The couple visited the London Temple on March 13 and went on a honeymoon on the Norfolk Broads.

Wednesday 15 brought the news that they were back in Middlesborough because the boat they had hired for the honeymoon had exploded and burned. Although the couple escaped without injury, they lost all their money and clothing. Offers of both clothing and money soon poured in from the Middlesborough and Billingham Wards. After this unfortunate start they have now moved to Stockton to live.



Alexander Stewart and Frances Henwood who were married in the London Temple.



John Clements, Heather MacDonald Clements, Helen Gay Barton and Pres. Ray H. Barton

★ **John Clements** was married to **Heather MacDonald** at the Bristol Branch 3 Chapel on April 22.



Michael Blackwell and Carol Bustin Blackwell

★ The wedding of **Carole Ann Bustin** of Sheffield and **Michael Peter Blackwell** of Yarmouth took place in the Sheffield Chapel on February 18. The bride wore a full-length Empire line dress with a long train, and a short veil with a white mink head-dress. She was attended by Jean Cottage and Gillian Wallington, and younger bridesmaids Jane Bustin, Patricia and Jane Blackwell. Timothy Blackwell and Gareth Lloyd acted as pageboys. The couple were married in the London Temple on March 4.

OBITUARIES

★ **George Hunter of Coventry** died June 2. He was born in Warwick, eight-four years ago. Brother Hunter received the Gospel at the age of 14.

He lived at 3, Gresham Street, Coventry, from the time he was married until his death. When his was the only family in the Church for miles around and the distance was too great to travel to the nearest meeting house, he held sacrament meetings in his own parlour, always careful to keep a record of all that transpired. For many years Brother Hunter served in the presidency of Birmingham and District.

His wife preceded him in death. Expressions of sympathy go to their two children, Harold and Muriel.

The funeral was held at the Coventry chapel on Wednesday, June 7.

★ **William Goldthorpe**, loving husband of **Nora Goldthorpe**, of **Beverley** Branch. He will be sadly missed by all his family and friends.

★ **Lydia Tope** of **Liverpool** Branch, who died on May 6, was born into the Church and attended in the early days when they met at Durham House, Old Swan.

★ **Jennie Parker**, aged 56 years, died on February 24. She was a member of the **Scunthorpe** Branch, North British Mission. She was active in the Relief Society and an inspiration to all she met. She never failed to express her appreciation of the kindness of others. She will be remembered with love and respect by all who knew her.

★ **Ruth Margetson**, born May 31, 1963. died April 12, 1967, after a long illness at the North Staffs Royal Infirmary. She will be sadly missed by her parents, brother, and sister.

★ **Margaret Styne, Burton-on-Trent**, died at the Derby Royal Infirmary on Sunday, April 2nd, after a prolonged illness.

The funeral service was held in the Derby Chapel on April 7 and was attended by many saints from the Central British Mission and the Leicester Stake.

Sister Styne was baptised 5½ years ago. She was actively engaged in the work of the Lord. Under her care, the Burton Relief Society was organised. She also served as a Sunday School teacher and taught the Laurel class in MIA. But it was as a leader in Relief Society that she excelled, and she was called as the District Relief Society President for the Midlands North District. She will long be remembered by all who worked closely with her.



THOUGHTS FOR NOW

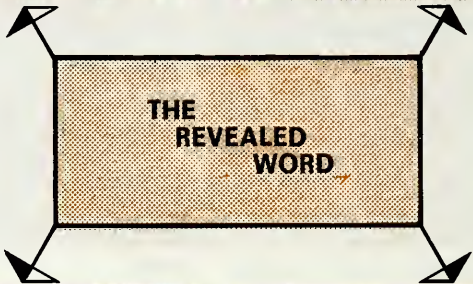
Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

—Matt. 22:37-38

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

—Micah 6:8



THE REVEALED WORD

See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires.

Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated.

And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace.

—D. & C. 88:123-125

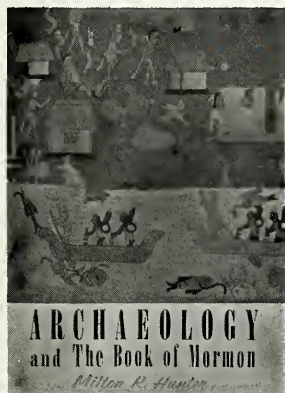
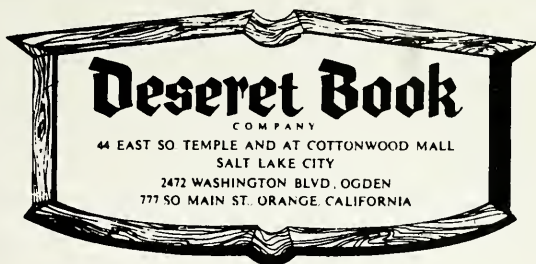
Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer.

And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness, with herbs and mild food, and that not by the hand of an enemy.

And the elders of the church, two or more, shall be called, and shall pray for and lay their hands upon them in my name; and if they die they shall die unto me, and if they live they shall live unto me.

Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection.

—D. & C. 42:42-45



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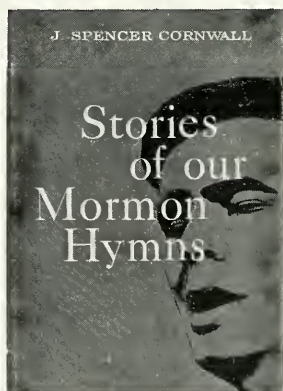
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The background of the page is a blue-toned photograph. On the left, the Nauvoo Temple is visible, characterized by its multiple spires and Gothic Revival architecture. In the lower right foreground, there is a statue of Joseph Smith, Jr., depicted from the waist up, wearing a suit and holding a book. The text is overlaid on the right side of the image.

DIFFERENCE BETWEEN BODY AND SPIRIT

In tracing the thing to the foundation, and looking at it philosophically, we shall find a very material difference between the body and the spirit; the body is supposed to be organized matter, and the spirit, by many, is thought to be immaterial, without substance. With this latter statement we should beg leave to differ, and state the spirit is a substance; that it is material, but that it is more pure, elastic and refined matter than the body; that it existed before the body, can exist in the body; and will exist separate from the body, when the body will be mouldering in the dust; and will in the resurrection, be again united with it.

—Joseph Smith, Jr.